

AN
HISTORIC DEFENCE
OF
EXPERIMENTAL RELIGION:
IN WHICH THE
DOCTRINE
OF
DIVINE INFLUENCES,
IS SUPPORTED BY
THE AUTHORITY OF SCRIPTURE,
AND
THE EXPERIENCE OF THE WISEST AND BEST MEN
IN ALL AGES AND COUNTRIES.

.

*"I have ever thought there has been [but] one true Religion in the world,
and that is the Work of the Spirit of God in the Hearts and Souls of
Men."*

BULSTRODE WHITELOCKE.

IN TWO VOLUMES VOL. II.

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TO
DR. WILLIAM ROGERS,
PROFESSOR OF RHETORIC AND THE BELLES LETTRES
IN THE
UNIVERSITY OF PHILADELPHIA.

REV. AND DEAR SIR,

I HAVE no design to screen my errors by throwing this Volume under your patronage: but in addition to the evidence here adduced from good men departed, am desirous of appealing to you, as a living witness of the power of divine grace, to support its subjects under the severest domestic trials*.

Perhaps also it must be confessed, that the Author is ambitious to acknowledge the honour he has received from your rising continent †, and particularly from your friendship and approbation, and from the privilege of subscribing himself,

Your much obliged,

Humble Servant,

THE AUTHOR.

* In the Time of the Yellow Fever in Philadelphia.

† Some of the Author's Tracts have been reprinted in several parts of America.

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AN
HISTORIC DEFENCE
OF
EXPERIMENTAL RELIGION.

CHAP X.

WITNESSES TO EXPERIMENTAL RELIGION IN THE
SIXTEENTH CENTURY.

MARTIN LUTHER*.

Born A. D. 1483. Died 1546.

IF Wickliffe was the morning star of the Reformation, as he is commonly called, Luther was the rising sun, which brought light and life to long benighted Christendom.

The particulars of the life of this great man, are so well known, that few readers would thank me for detailing them minutely. Suffice it to observe, that

* Life by Dr. Burckhardt, prefixed to his *Colloquia Mensalia*, reprinted by Mr. Heptinstall. 1791.

he was a native of Saxony, that he received a religious education, and early distinguished himself by his seriousness, vigour of mind, and acuteness of genius. Having gone through the usual course of learning, he was taken under the patronage of the elector of Saxony, and made doctor and professor of divinity, of the university of Wittemburg on the Elbe, where he became famous, both for piety and learning.

Luther's divinity soon became remarked as very different from that of contemporary doctors; and no wonder, as he derived it from a different source. *They* contented themselves with the dogmas of the schools, but *he* studied the Scriptures; and soon began to expound them, particularly the epistles of St. Paul; in the course of this work, those words, "the just shall live by faith *," made a peculiar impression on his own mind. About this time, some ecclesiastical affairs occasioned him to go to Rome. A sensible writer, who has lately visited the same place, informs us, that in one of the churches of that city, is placed "that very holy and very celebrated staircase, consisting of twenty-eight steps of marble, taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling It should seem that to crawl up these stairs, is one of the most meritorious actions that can be performed. I have seen (says Dr. Smith) ten or twelve

* Rom. i. 17.

carriages of the first people of Rome waiting below, which evinced the quality of the penitents then on duty *." These very stairs poor Luther often crept up and down, but without that satisfaction, which ignorant devotees find in this ridiculous ceremony; for the above words, "the just shall live by faith," seemed constantly resounding in his ears, and directed his views to something farther than mere "bodily worship."

Soon after this, pope Leo X. set up the profitable trade of pardons and indulgences, and published a catalogue of his wares †, which were distributed by his agents, with every possible addition to excite the attention, and pick the pockets of the vulgar. Some pardons were for sins impossible to be committed, and too shocking to be imagined; others for sins future, as well as past; and among the relics, is said to have been a plume of the wing of St. Michael, the archangel. Luther took fire at these ridiculous impieties, and attacked the pope and his creatures with the spirit of a lion. The papal throne trembled, and earth and hell were moved to repel him. He was summoned to Aufberg, and afterward to the imperial diet at Worms, where he boldly defended his doctrine and principles, in the face of the greatest tribunal upon earth, consisting of the emperor and most of

* Sketch of a Tour on the Continent, in 1786 and 1787, by J. E. Smith, M. D. Vol. II. p. 37.

† Taxa Cancellar. Rom.

the princes of Germany. Luther behaved with his usual courage and fortitude, and providence screened him from the malice of his enemies.

Luther's best and most powerful friends, were much afraid of his appearing at these tribunals. But he *strengthened himself in the Lord his God*. "If they kill me (said the reformer) there will be one to ask where is thy brother Abel?" And when dissuaded from attending Worms he replied, "I am lawfully called and thither will I go—though as many devils as there are tiles upon the houses, were combined against me." And such was his composure that on the journey he made a paraphrase of the 46th Psalm, and set a tune to it, which is still preserved and sung in the Lutheran churches *.

Luther, notwithstanding all his enemies, died a natural and comfortable death. In his last will, he says, "I am well known in the world, since God the Father of all mercy, has intrusted me, an unworthy sinner, with the gospel of his Son, and enabled me to this day to preach it with truth, faithfulness, and perseverance; so that many persons in the world have been converted by my ministry, and think me a doctor of truth, notwithstanding the ban of the pope, the emperor, and the wrath of many kings, princes, parsons, yea of all the devils."

Luther was very ardent in his devotion, and took the *kingdom of Heaven by violence*. The following

* See Psalmody Evan. vol. ii. p. 122.

prayer was taken from his lips near his last moments. "O my heavenly Father, who art the God and Father of our Lord Jesus Christ, thou God of all comfort, I thank thee for having revealed to me thy dear Son Jesus Christ, on whom I believe, whom I have preached and professed, loved and praised; but who is despised and persecuted by the pope and all the wicked. I pray thee, Lord Jesus Christ, let my soul be recommended to thee. O my heavenly Father, though I must leave this body of clay and depart this life, I know for certain, that I shall remain for ever with thee, and that no body shall pluck me out of thy hand."

PHILIP MELANCTHON.*

Born A. D. 1495. Died 1560.

Luther had several coadjutors in the great work of Reformation, and this divine was one of the most considerable. He was a man in whom many good, as well as great, qualities were wonderfully united. He had "great parts, great learning, great sweetness of temper, moderation, contentedness, and the like."—He was more disposed to accommodate than inflame disputes, and so averse to the bitterness of religious controversy, that one of the considerations

* Gen. Dict.—Encyclop. Brit.

which made him welcome his dissolution was, that it would deliver him from theological disputes.

“Learning was infinitely obliged to him on many accounts, but on none more than that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems.”

For his theological sentiments I might refer to the *Ausburgh Confession*, which he drew up (with Luther’s assistance, as may be supposed) in the year 1360; but I shall, for its excellency, subjoin a short extract from a letter of his to Calvin. Speaking of David’s fall, he says—“We blame our own will when we fall; we do not seek the cause in God’s decree. On the contrary, when we stand we know that God will and does assist us in the conflict. . . . By this means our carefulness is excited, and the infinite goodness of God is praised, who hath both promised help, and grants to those who ask it *.”

When Melancthon was first converted, the evidences of truth appeared to him so strong, that he thought the world must fall before him; but after some years experience he confessed that he found “old Adam too strong for young Melancthon.”

* Quoted by Bayle.

JOHN.

JOHN CALVIN*.

Born A. D. 1509. Died 1564.

Bayle says, "He was a man on whom God had conferred the most eminent talents; a great wit, a sound judgment, and a happy memory: he was a judicious, eloquent, and indefatigable writer; and had a very extensive learning, and a great zeal for the truth." Scaliger calls him "A great man," and asserts that "none of the antients are to be compared with him for knowledge of the scriptures."

Bayle speaks highly of his disinterestedness; and his bitterest enemies admit, that "Independent of his spiritual pride (of which presently) his life was an example of sobriety, frugality, and disinterestedness, virtues strongly inculcated in his theological works."

Calvin was a native of Picardy in France. He was educated in the church of Rome, and ordained in her communion; but separated therefrom in 1534. The persecution in France obliged him to fly to Switzerland. In 1536 he was chosen professor of divinity and one of the ministers of the church of Geneva; but the next year was banished through a difference with some of the ministers. However, in 1541 he was recalled by the citizens, and continued with them in the greatest esteem, credit, and authority, till his death; and established not only the doc-

* Gen. Dict.

trines called Calvinistic, but that rigid system of discipline called *Presbyterianism*, now the establishment in Scotland.

It was here that Calvin took a too active part in the persecution of *Servetus*, and made himself an accessory to his death. It is impossible to deny or justify the fact, and it is in vain to conceal or palliate it. It is better to drop a tear over the weakness and inconsistency of human nature. His conduct has been imputed to spiritual pride, or to the envy of *Servetus*'s great learning and abilities : but there seems no ground for these suggestions. He declares he acted from conscience, and publicly justified the fact. Cranmer acted the same part to the poor Anabaptists in Edward VI's reign. They had learned the doctrine at Rome, and it certainly was at this time the opinion of all parties, with the exception of a very few individuals, that incorrigible heretics ought not to live. *Servetus* was a violent enemy to the doctrines of the Trinity, and of the deity and atonement of Jesus Christ. His positions were singularly daring, and his language grossly indecent on these subjects. The beloved apostles, John and James, would have called down fire from Heaven to have destroyed them * : so probably would Calvin and Cranmer have done, had they possessed the power ; but wanting this, they kindled the flames on earth.—Mistaken disciples ! they knew not the spirit from which they acted ;

* See Luke ix. 54.

but

but offered to the Father of mercies the unhallowed fire of persecution. It is easy to condemn these excellent men; but I fear we act in the same spirit, whenever we discover any sentiments toward the enemies of our Redeemer, but those of tenderness and compassion. It is our mercy that he prays as well for his friends as for his murderers—"Father forgive them, they know not what they do!"

But to return to our subject; we shall conclude this article with a short extract from the will of the Genevian reformer, which contains an epitome, both of his sentiments and experience.

"First, I give thanks to God, that, taking pity on me, whom he hath created and placed in this world, he hath delivered me out of the deep darkness of idolatry, into which I was plunged, and hath brought me into the light of his gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him and cast out, but . . . hath vouchsafed to use my labours in preaching and publishing the truth of his gospel. And I witness and declare, that I intend to pass the remainder of my days in the same faith and religion. . . . And with my whole heart I embrace the mercy which he hath exercised towards me for Jesus Christ's sake; recompensing my faults with the merit of his death and passion, that satisfaction might be made by this means,
for

for all my sins and crimes, and the remembrance of them be blotted out.

“Also I declare, that I have diligently endeavoured, according to the measure of grace received . . . that I might preach his word holily and purely . . . and interpret his holy Scripture faithfully.”

The reader must be aware, that we might add many other eminent names from among the German reformers; but as our materials become more copious, our choice must be more select; there are a few other illustrious foreigners, however, who must not be passed in total silence.

GEORGE, PRINCE OF ANHALT*.

Born A. D. 1507. Died 1553.

This excellent prince (as the reader will observe by the above dates) flourished at the commencement of the Reformation. “When Luther’s books of the *Law* and *Gospel*, the *Grace of Faith*, &c. were spread abroad, this noble youth read them with great seriousness, and would often pray with tears to God, to INCLINE his heart to the truth.” He was convinced, and embraced this new edition of the gospel (if I may so call it) with great zeal and affection. Not only giving it a legal establishment in his dominions, but

* *Clark’s Lives.*—Biog. Evan. Vol. I.

devoting

devoting himself to the propagation of it in the church, was ordained bishop of Merzburg in 1545. His letter of ordination calls him "Prince of Anhalt, count of Oscania, lord in Bernbury," &c. and exhorts him to be assured that "Though his sacred office was attended with many and great dangers, to sustain which all human capacity is utterly unequal, yet God is truly present with, and dwells in his church, and the voice of the gospel is under the protection and defence of God."

His last illness continued several months, and was borne with the spirit of a Christian; he conversed very piously and comfortably of the divine promises. He left behind him several sermons and tracts, in support of the great truths of the reformed religion.

OLYMPIA FULVIA MORATA*.

Born A. D. 1526. Died 1555.

This ingenious Italian lady was educated in the court of Ferrara, under her learned father, who was preceptor to the young princes of that house; with whose sister, being about her own age, she formed an early intimacy.

* *Decostigon's Theol. Misc.* Vol. I. p. 152-4, from *Melchior Adams*.

Miss Morata could declaim in Latin, converse in Greek, and was a critic in the higher classics. On the death of her father, she married the excellent Dr. Grunthler, a German physician, with whom she left Italy, and was afterwards converted to the Protestant religion. The following is her own account of this happy event, in a letter to the above-mentioned princess.—“ When, by the particular goodness of God, I was delivered from the idolatry of my own country, and had retired with my husband into Germany; the *change made by his GRACE* upon my heart, could I express it, might seem almost as incredible to you, as it is astonishing to me. The dislike I once had to the Scriptures, from which I always kept, and was taught to keep, at the greatest distance, was turned into the greatest delight and pleasure I had in the world; and now my soul is principally engaged in this most blessed study.”

After this, she settled in Heidelberg with her husband, where she died in the utmost peace and triumph, declaring she was “all joy,” even in the article of death.

JANE

JANE d'ALBRET, QUEEN OF NAVARRE*.

Born A. D. 1529. Died 1572.

Piety in a crowned head is so remarkable that I should unwillingly pass such an instance of it as is exhibited in this lady, who was mother to the celebrated Henry IV. of France.

This excellent woman succeeded to the crown of Navarre on the death of her father in 1555. In 1572 she visited Paris, to celebrate the nuptials of her son Henry, then prince of *Bearn*, with Margaret, sister to the execrable Charles IX. of France. Here she fell sick, and died after a very short illness, during which she behaved with the greatest piety. "I believe (said she) that Jesus Christ is my only Mediator and Saviour, and look for salvation from no other, knowing that he hath abundantly satisfied for the sins of all his people; and therefore I am assured that God, for his sake, and according to his gracious promise in him, will have mercy upon me. O my God, in thy good time, deliver me from *this body of death*, and from the miseries of this present life, that I may no more offend thee, and that I may attain to the felicity which thou hast promised."

There were many suspicions that this queen was poisoned, and so fell a martyr to her zeal for the Pro-

* Gen. Dict. in *Navarre*.

testant faith; and the Paris massacre which immediately followed, gave great appearance of probability to the charge.

—◆—

ADMIRAL COLIGNY*.

Born A. D. 1516. Massacred 1572.

Gasper de Coligny was the great champion of the *Huguenots*, or *Calvinists* of France, in his time. He fought their battles, he conducted their affairs, and he died a martyr to their cause.

Dr. Robertson (deservedly styled the *British Livy*) tells us—"A courage undismayed and undisconcerted amidst the greatest dangers, an invention fruitful in resources, a genius which roused, and seemed to acquire new force, upon every disaster, a talent of governing the minds of men, together with a capacity of maintaining his ascendant over them even under circumstances the most adverse and distressful, were qualities which Coligny possessed in a degree superior to any general of the age †." After the treaty of St. Germain's the French king (Charles IX) pretended to be reconciled to him and to receive him into great favour. He was invited to be present at the nuptials of prince Henry mentioned in the last article.

* *Thuanus's Hist.*—*Voltaire's Henriade*.

† *Robertson's Hist. of Charles V.* 4to. Vol. iii. p. 389.

A few days after the good queen of Navarre's death, he was wounded by a musquet ball as walking the streets of Paris. The king pretended great sorrow for his wound, and vengeance on the assassins, the better to delude him into the destruction which was to follow. The Paris massacre is an event well known, and all things considered, I think the blackest deed in the records of history; nor can I conceive the rage, malice, cruelty, or hypocrisy of devils, greater than what appeared in the conduct of Charles IX. his queen mother (*Catherine de Medicis*) and some other principal actors in this tragedy. I am glad my subject does not oblige me to go far into the particulars of this horrid event; but I must relate the death of the admiral.

Exactly at midnight, on the eve of St. Bartholomew, 1572, the alarm bell was rung in the *Palais Royale*, as the signal of death. The slaughter began, and the admiral being told of his danger, said—"I perceive what is doing. I was never afraid of death; and I am ready to undergo it patiently, as I have long since prepared myself for it. I bless God I shall die in the Lord, through whose GRACE I am elected to a hope of everlasting life. I now need no longer any help of man. You therefore, my friends, get hence as fast as you can. . . . The *presence of God*, to whose goodness I recommend my soul, which will presently fly out of my body, is abundantly sufficient for me."

A band of ruffians rushed into his chamber and

dispatched him while the young duke of Guise waited at the door. The massacre spread through the kingdom, and at the lowest calculation 70,000 Protestants were murdered in a very short time: and it is said that, while this horrid scene was transacting, many priests ran about the city with crucifixes in one hand and daggers in the other to encourage the slaughter, which also the tyrant himself, and his court, sanctioned with their presence.

“Vengeance is mine, saith Jehovah, and I will repay it *.”—O Paris! thy streets have flowed again with blood—with the blood of those priests whose predecessors contrived, abetted, and defended these cruelties!

CARACCIOLUS MARQUIS OF VICO †.

Born A. D. 1517. Died about 1591.

Galeacius Caracciolus was born at Naples, and educated in the church of Rome, where he had the greatest temptations to remain, particularly from his noble relations, who had great interest in the emperor's court, and that of Rome. However hearing Peter Martyr preach on the efficacy of *divine grace*, it pleased God to convert him to himself, and from that

* Rom. xii. 19.

† Italian Convert, or Life of *Caracciolus*—*Clark's Lives*, part II.

period he counted the reproach of Christ *greater treasures than all the riches of Egypt*. "His money perish with him (said he) who prefers not one hour's COMMUNION with Christ before all the riches and pleasures of the world." Accordingly he left all and fled to Geneva to enjoy liberty of conscience and the company of Calvin, at which time he composed the following prayer or meditation. "Thou Lord art he that drewest me out of the mystic darkness of ignorance, enlightening my mind with thy HOLY SPIRIT, and with the heavenly knowledge of thy truth; thou hast made known to me the way of salvation—Hast ransomed me to thyself by the blood of thy Son: now therefore, Holy Father, I am only thine—Consecrated to thy glory therefore I will follow thee and obey thee, and walk in thy ways whithersoever thou shalt be pleased to call me. Not my father, wife, children, honours, lands, riches, nor all my delicacies and pleasures, shall hold me one hour from following thee. I deny myself, and I deny this whole world, for thy sake. O Lord, thou knowest how many enemies compass me—How many hinderances and temptations lie in my way: O Lord have mercy upon me, and deliver my soul!—O blessed and happy these miseries, that pulls me out of the world's vanities, and sink of sins, that I may be made heir of everlasting glory; welcome therefore the cross of Christ! I will take it up O Lord, and will follow thee *"

* Clark's Lives, part II.

FRANCIS JUNIUS THE ELDER *.

Died A. D. 1602.

Notwithstanding this author received a learned and religious education from his father, he was early inclined to principles of deism and even atheism; denying the doctrine of providence, till it pleased God, by a remarkable deliverance in a tumult at Lyons, to give such a demonstration of it, as in a great measure silenced his doubts.

His conversion, however, was effected in a different manner, as it is thus related by himself. Opening accidentally the first chapter of St. John's gospel, "In the beginning was the word," &c. "I read (says he) part of the chapter, and was so struck with what I read, that I instantly perceived the divinity of the subject, and the authority and majesty of the Scriptures, greatly to surpass all human eloquence. I shuddered in my body; my mind was confounded; and I was so much affected all that day, that I hardly knew who I myself was. But thou, my Lord God, didst remember me in thy boundless mercy, and receive a lost sheep into thy flock! From that time, when the Almighty had granted me so great a *portion of his HOLY SPIRIT*, I began to read the Bible, and treat other books more coldly and negligently, and to

* Biog. Dict.—Gen. Dict.

reflect

reflect more upon, and be much more conversant in such things as are relative to piety."

Bayle characterizes this author (who is celebrated for his Latin translation of the Scriptures, in concert with Tremellius) as a learned, honest, and moderate man; and remarks of him, that though in his younger days he seemed to have an aversion to the fair sex, it was his lot to have four successive wives. His fame was perpetuated by a son of his own name, who came to reside in these kingdoms.

PATRICK HAMILTON*.

Martyred A. D. 1527-8.

The principles of the Reformation crossed the Tweed in the fifteenth century, with some of Wickliffe's disciples, and others, who had the honour of suffering for the truth at that early period; but the first person we shall mention, is Mr. Hamilton, who was nobly descended; but whether in the legitimate way is not so certain, nor of any great consequence, since a good man always gives more honour to his pedigree, than he can derive from it.

This gentleman had made a tour on the continent, where he got acquainted with Luther and Melanc-

* Fox's Martyrs, Vol. II. p. 227.—Burnet's Reform. Bk. i.

thon, and on his return, brought their doctrines home with him, for which he was prosecuted and burned by *Beton*, archbishop of St. Andrews, the *Bonner* of that country.

Among the articles for which he suffered, are the following :

“ 1. Man has no free-will [i. e. in the Pelagian sense.]

“ 2. A man is only justified by faith in Christ.

“ 3. A man, so long as he liveth, is not without sin.

“ 4. He is not worthy to be called a Christian, who believeth not that he *is in grace*.

“ 5. A good man doth good works ; good works do not make a good man.”

In a theological tract of this martyr, called “ Patrick’s Places,” he defends these propositions, viz. that “ Faith is the gift of God”—that “ Faith is not in our own power”—and that “ He that lacketh faith cannot please God.”

Mr. Hamilton was executed on the same day on which he was condemned, lest his great interest and connections should procure the king’s pardon ; and he suffered very joyfully, calling on the Lord Jesus to receive his departing spirit.

JOHN

JOHN KNOX*.

Born A. D. 1505. Died 1572.

This intrepid reformer may be called the *Luther* of Scotland: both the virtues and failings of these great men were strongly similar. Daring in their natural dispositions; possessed of quick parts and masculine understandings; they rushed into the boldest measures without hesitation, and by the vigour of their conduct, often intimidated their powerful enemies. Their morals were equally circumspect, and their deaths happily peaceable, and in the course of nature. Both also were at times chargable with rashness, undue warmth, and a degree of enthusiasm, which often attends peculiar greatness of mind.

But to confine ourselves to Knox. He was descended from an ancient and honourable family; had been brought up under that celebrated schoolman, *John Major*; and early entered into priest's orders. However, by occasionally hearing Mr. Wishart, and other celebrated reformed teachers, he imbibed their principles—despised the subtleties of the schools—spurned the shackles of popery—and entered warmly into the measures of the Reformation. This brought him under prosecution, and he was compelled to leave his native country for a time; but returned

* Bio. Dict.—*Robertson's Hist. of Scotland.* Bk. vi.

with

with fresh strength and spirits, and was supported and protected by a numerous and respectable party. In 1547, however, he was taken prisoner in the castle of St. Andrew's, and carried to France, where he remained about two years; when, procuring his liberty he came to England, and was appointed one of king Edward's chaplains. On the death of that pious young prince, he took refuge on the continent; but in 1555, he returned to his native country. The next year, however, he was invited back to Geneva, where he continued till 1559, when he again returned to Scotland, where he remained till his death.

Knox died with much piety and composure, and was buried on the day on which the earl of Morton was chosen regent of Scotland; who, with several other noblemen, attended his funeral, and pronounced his eulogium in these words. "There lies a man, who, in his life, never feared the face of a man; who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him, in a special manner, when his very life was sought." It is to be observed, that Morton had often come in for a share of his severe reproof.

The unhappy Mary, queen of Scots, was the great enemy of Knox, and she is said to have been more afraid of his prayers than of a whole army; but he facetiously said, that there was nothing in the pleasant face of a lady to affray him; so far from it he
assured

assured her, that "If there were any *spark* of the SPIRIT of GOD, yea of honesty or wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes, evidences of impiety or insanity."

THOMAS, BILNEY*.

Martyred A. D. 1531.

We now return to England, and find that tyrant Henry VIII. upon the throne, who destroyed either Papists or Protestants indiscriminately, as they came in his way.

About this time sir Thomas More, who was chancellor, set on foot a persecution against the Lollards, as they were called; for *More*, though a man of many good qualities, was bigotted to a religion that required bloody sacrifices. Many who were taken up, abjured to save themselves, as did Bilney at the first; but his horror of mind was such, as stimulated him to make a public acknowledgment of his weakness. After some stay, therefore, at the university, where he closely studied the controversies of the day, he went into his native county of Norfolk, where he preached against Popish idolatry and superstition, ex-

* Fox's Martyrs. Vol. II. p. 266.

horting

horting the people to faith in Christ and good works, at the same time confessing and lamenting his own apostacy. Upon this he was apprehended and burned as a relapse. In his imprisonment he tried his fortitude by burning his finger in the candle ; and was much supported by that promise, " When thou walkest through the fire, thou shalt not be burnt ;" saying it would only consume the stubble of his body, and purify his soul.

At his death, he was observed to repeat these words of the psalmist, with peculiar emphasis, " Enter not into judgment with thy servant." He also performed an act of charity to his enemies, exculpating the friars who were present, of any concern in his death ; and suffered with a piety and constancy, which greatly advanced his cause.

The following is the account, which, in one of his letters *, Mr. Bilney gives of his own conversion and experience.

" At the first reading (as I well remember, of Erasmus's New Testament) I chanced upon this sentence of St. Paul : O most sweet and comfortable sentence to my soul ! in his first Epistle to Timothy, chap. i. " It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am chief and principal." This one sentence, through God's instruction and inward working, which I did not then perceive, did

* Fox's Martyrs, Vol. II. p. 268.

to exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch "that my bruised bones leaped for joy."

COUNSELLOR *BAINHAM*.*

Martyred A. D. 1530.

This pious lawyer, who belonged to the Temple, was apprehended under suspicion of heresy, and by mere dint of torture compelled to abjure. Finding, however, no peace in his conscience, he openly recanted, and being again apprehended, was burned in Smithfield on a very trifling pretence; but Fox mentions a very remarkable circumstance accompanying his death. After the lower part of his body was already consumed by the flames, he cried out—"O ye Papists, ye look for miracles—behold one here! for in this fire I feel no more pain, than if I were on a bed of down. It is to me a bed of roses."—Surely he is faithful who said, "When thou passest through the fire I will be with thee."

This excellent martyr's religion, may be judged of from his own definition. "All godliness (said he)

* Fox, Vol. II. p. 301, &c.

is given of God by his abundant GRACE ; the which no man of himself can keep ; but it [i. e. persevering as well as converting grace] must be given him of God."

WILLIAM TINDAL.*

Martyred A. D. 1536.

I venture to insert this good man among our English martyrs, not only on account of his being our countryman ; but also because it was for the services done to this country, that he died abroad.

Tindal is chiefly famous for his translation of the New Testament, a book which gave the greatest offence to the church of Rome ; and with reason, since the Scripture is evidently against her, she only retaliates in being against the Scripture.

Tindal's translation was burned publicly in Cheapside, and the people very properly called it, "The burning of God's word ;" but a more cruel revenge was taken on the translator some years afterwards, in Flanders. During the imprisonment previous to his death, he appears to have converted the jailor, under whose care he was, with several of his family ; and from those who did not derive that advantage from him, his conduct extorted the most honourable con-

* Fox's Martyrs, Vol. II. p. 367.

essions to his character. Even the emperor's attorney-general acknowledged him to be "a learned, pious, and good man." At his death, (which was mercifully allayed by strangling before he was burnt) his last words were, "Lord, open the king of England's eyes!"

In his correspondence with the learned *William Frith*, who was martyred in England, he exhorts him to "expound the law truly, . . . and prove all men sinners; . . . then, as a faithful minister, set abroad the mercy of our Lord Jesus Christ, and let the wounded consciences drink of the water of him. Then (saith he) shall your preaching be with *power*, and not as the doctrine of the hypocrites; and the SPIRIT of GOD shall *work with you*, and all consciences shall bear record unto you, and feel that it is so*."

MARTIN BUCER†.

Died A. D. 1551.

Bucer was a native of Alsace, and as one of the German reformers, should, perhaps, have been introduced sooner; but as he spent his last days in this

* Fox, p. 369.

† Burnet's Hist. of the Reform. Bk. II.—*Middleton's Biog. Evan.* Vol. I.

country, and was particularly useful in the Reformation under king Edward VI. I deferred him to this place.

Burnet says that, "Bucer was inferior to none of the reformers in point of learning; but superior to most of them in an excellent temper of mind, and a great zeal for preserving the unity of the church." On this latter account he was called the *moderate reformer*, and indeed was so moderate in his principles and conduct, that he was suspected of too much attachment to the *old leaven* of popish error and superstition. In particular, he is charged with maintaining the merit of good works, and justification thereby; which forms one of the worst and most dangerous branches of popery.

Mr. *Toplady**, in investigating the truth of this charge, admits it in a great measure during the reformer's younger days; but not afterwards. This is supported by the following quotation. "The Lord (says Bucer, in the latter part of his life) has given me to understand some places [of Scripture] more fully than I formerly did. Which, as it is so *bountifully given* me, why should I not impart it liberally to my brethren, and ingeniously declare the goodness of the Lord? What inconsistency is there in profiting in the work of salvation? And who, in this age, or in the last, has treated of the Scriptures, and has

* Historic Proof, Vol. II.

not experienced, that, even in this study, *one day is the scholar of another?*"

In addition to this, it may be added, that in the year 1547, our reformer, in a gratulatory epistle, gave his approbation to the English Homilies, particularly those on *faith*, justification, and *grace*.

This excellent man ended his days at a very advanced age, in peace and comfort, and was honoured with a public funeral; but five years afterwards, during the reign of Mary, the popish party dug up his dead body, together with that of *Paulus Fagius*, his coadjutor, and burnt them in the market place at Cambridge; as if their malice could not sufficiently be satiated with burning of the living.

KING EDWARD VI.

Born A. D. 1537. Died 1553.

This extraordinary youth was equally remarkable for his good sense, learning, and piety. All parties speak highly of both his natural and acquired abilities; none more so than a learned foreigner, *Jerom Cardan*, who visited this country in his reign, and who,

* Hist. of England.—Fox's Martyrs, &c.

though a Roman Catholic, speaks of him as follows. "All the graces were in him: he had many tongues when he was yet but a child; together with the English, his natural tongue, he had both Latin and French; nor was he ignorant, as I hear, of the Greek, Italian, and Spanish, and perhaps some more: but for the English, French, and Latin, he was exact in them, and was apt to learn every thing. Nor was he ignorant of logic, of the principles of natural philosophy, nor of music. The sweetness of his temper was such as became a mortal; his gravity becoming the majesty of a king, and his disposition was suitable to his high degree. In sum, that child was so bred, had such parts, and was of such expectations, that he looked like a miracle of a man."

Burnet, who gives this extract, adds, that he paid also a particular attention to political concerns, both domestic and foreign; studied the true interest of his country, and made himself acquainted with the dispositions and abilities of all the chief persons of his kingdom.

It is true, that his government has been censured as arbitrary; but this was the fault of the regency and of the times; and there is reason to hope, if Providence had spared him, his future reign might have been conducted on very different principles. Thus much is certain, that his notions of religious liberty, and of the rights of conscience, were much beyond what were entertained in that age, even by the Reformers
them-

themselves. For when some heretical Anabaptists were condemned to the flames, and the death warrant was brought to him to sign, he objected to it very strongly. "He thought (says Burnet) it was an instance of the same spirit of cruelty, for which the Reformers condemned the Papists: it was hard to condemn one to be burnt for some wild opinions, especially when they flow from a distempered brain." Cranmer, however, actuated by false zeal, urged the necessity of the measure, and justified it by the Mosaic law against blasphemers. "These things, continues my author, did rather silence than satisfy the young king: he signed the warrant with tears in his eyes, and said to *Cranmer*, that since he resigned himself up in that matter to his judgment, if he sinned in it, it should lie at his door."

The true piety and evangelical principles of this prince are unquestionable. The Reformation lay near his heart, and it was his chief concern in his last illness, if possible, to secure its progress after his death. To this end his ministers persuaded him the only method would be to set aside his eldest sister, and make the lady Jane Grey, the next heir, his immediate successor, which therefore he attempted.

His own illness he bore with the greatest patience and composure, and as his death approached, he endeavoured to prepare himself for it by works of charity and exercises of devotion. Among the former he founded the Blue-coat School, and endowed several hospi-

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hospitals. As to his personal devotions he was often heard to breathe out the most pious ejaculations, and, in particular, just before his death, he was heard to pray, "O Lord God, deliver me out of this most miserable and wretched life, and take me among thy chosen."

LADY JANE GREY*.

Born about A. D. 1537. Beheaded 1554.

The character of this lady was, if possible, more extraordinary than that of the preceding prince. She was mistress of the learned languages and philosophy. *Plato* was her favourite author, whom she read in the original. And she had so great a contempt for worldly grandeur that she accepted the crown, after the young king's death, with more reluctance than she afterwards resigned it, even though she could not but suspect her life must follow. Indeed she was made the unhappy tool of her ambitious parents, and was sacrificed to state policy.

Two days before her execution queen Mary sent Mr. Feckenham to convert her to Popery, but she was evidently more than his match both at scripture

* *Fox's Martyrs*, Vol. III.—*Walpole's Roy. and Noble Auth.* Vol. I. and *Dr. Gibbons's Mem. of Illust. Women*, Vol. I.

and

and argument. So she dismissed him with this benevolent wish—"I pray God in the bowels of his mercy to send you the HOLY SPIRIT: for he hath given you a great gift of utterance, if it pleased him also to open the eyes of your heart."

Previous to her death she wrote several letters—one (a very severe one) to Mr. Harding, who had been her father's chaplain, but turned with the tide—one to her father, the duke of Suffolk—and one in Greek to her sister, lady Catherine, at the end of a Greek Testament, which she sent to her the night before she suffered; in this she expresses the greatest fortitude, and even joy, at her approaching end; exhorting her sister to follow her example. "As touching my death (says she) rejoice as I do, good sister, that I shall be delivered of this corruption and put on an incorruption: for I am assured that I shall for losing of a mortal life win one that is immortal, joyful, and everlasting; the which I pray God grant you in his most blessed hour, and send you his all-saving GRACE to live in his fear and to die in the new Christian faith; from the which, in God's name, I exhort you that you never swerve, neither for hope of life, nor for fear of death."

The morning on which she suffered she gave an instance of uncommon fortitude, in declining an interview with her husband, the lord Guildford Dudley, who suffered just before her; observing, it might discompose them, and would be unnecessary, as they would shortly meet in a better world. On the scaffold

fold she protested the innocency of her intentions, which indeed no one doubted, and called upon the spectators to witness that she died hoping for salvation by no other means, than the mercy of God through the atoning sacrifice of his only Son Jesus Christ; and lamenting only that her life had not been more spiritual and divine, at the same time rejoicing in her approaching happiness.

JOHN ROGERS*.

Martyred A. D. 1555.

We now come to "the noble army of martyrs," who sealed the Reformation in the reign of Mary I. of England, commonly and justly styled, *bloody Mary*. During her reign, no less than 284 innocent victims were sacrificed to the manes of that cruel monster—*Popery*. We can select but five or six of the number, and good Mr. Rogers, the proto-martyr, must take the lead.

This excellent man was educated at Cambridge: from whence he was chosen chaplain to the factory at Antwerp, where he imbibed the principles of the Reformation, from an acquaintance with Tindal and

* This, and the four succeeding articles, chiefly from Fox, Vol. III.
 ---Compared with Bio. Brit. and Biog. Dict.

Coverdale, whom he assisted in their translation of the Bible. At Antwerp he married, and from thence travelled into Saxony, and preached there for some years, till, upon the accession of king Edward VI. he came into England, and was appointed a prebend of St. Paul's, where he was stationed on the return of popery. Repeated complaints were made of his preaching the great doctrines of the reformation; and as he scorned to fly or to prevaricate, he was cited before the bishops, and condemned as an heretic. During his confinement in Newgate, he drew up written answers to the charges alledged against him; wherein, after clearly avowing the doctrines of the atonement and justification by imputed righteousness, he adds—"So far ought all Christians to be like them [Christ and his apostles] according to the measure of faith, and the diversity of the gifts of the Spirit, that God had given unto them."

After undergoing the ceremony of degradation, he was conducted to the flames of Smithfield, where he "witnessed a good confession before many witnesses."

He had ten children living by his wife; but so little did his persecutors possess of the milk of human kindness, that they would not permit him an interview with his family before he suffered.

I cannot forbear subjoining in this place an excellent account of the nature of true faith and justification thereby, as extracted from a confession of faith drawn

drawn up and signed by the following eminent Reformers and martyrs—R. Ferrar [bishop of St. David's] R. Taylor [D. D.] J. Philpot, J. Bradford, L. Saunders, J. Hooper, E. Crome, J. Rogers, E. Lawrence, J. P. and J. M. and ratified by Miles Coverdale.

“ Fourthly, we believe and confess, concerning justification, that as it cometh only from God's mercy through Christ, so it is perceived and had of none who be of years of discretion otherwise than by faith only ; which faith is not an opinion, but a certain persuasion *wrought by the HOLY GHOST* in the mind and heart of man, where, as the mind is *illuminated*, so the heart is suppled to submit itself to the will of God unfeignedly ; and so sheweth forth an inherent righteousness, which is to be discerned, in the article of justification, from the righteousness which God endueth us withal in justifying us, although inseparably they go together *.”

DR. ROWLAND TAYLOR.

Martyred A. D. 1555.

Dr. Taylor was promoted by Cranmer, to be vicar of Hadley, where he laboured during the reign of king Edward, with much success, and greatly be-

* *Middleton's Bio. Evan.* Vol. I. p. 350.

loved by his parishioners. Upon the change of times he was soon brought into trouble, for opposing the mass in his own church. Being cited before the bishop of Winchester, after some altercation, he was sent up to London, and imprisoned in the Queen's Bench Prison, whence, after repeated examinations, he was condemned as an heretic by his ecclesiastical judges, delivered over to the secular power, and by that sent down to his own living in Essex, to be burnt. As he entered Hadley, the streets were lined with his old parishioners, and particularly the poor. My dear Father in Christ, and good Shepherd, (said one poor old man) may God now succour thee, as thou hast often succoured me and my poor children." —Others cried, "Behold our good shepherd, who faithfully taught us, and had a fatherly care for us; may God comfort and support him."

At the place of execution, which was Aldham common, he told the spectators, "Good people, I have taught you nothing but God's holy word, and am come hither to seal with my blood, those doctrines of the gospel I have delivered unto you."

His sufferings were with the usual constancy of the martyrs, who, not called to this warfare at their own expence, were usually so supported, as to excite the astonishment of beholders.

Taylor was a man of good learning, being a doctor of laws, and possessed a talent of facetiousness, which made his company very pleasant, and which did not forsake him even to his last day.

I shall only subjoin a short extract from the close of his will—"The Lord grant all men his good and HOLY SPIRIT, encrease of his wisdom, condemning the wicked world, hearty desire to be with God, and the heavenly company through Jesus Christ, our only mediator, advocate, righteousness, life, sanctification, and hope. Amen. Amen. Pray! Pray!"

BISHOP LATIMER.

Born A. D. about 1470. Martyred 1555.

During this dreadful persecution, several bishops, as well as many of the inferior clergy, suffered at the stake; the most considerable of these were Latimer, Ridley, and Cranmer, who, therefore, merit our particular attention. Of these, Latimer shall lead the van, who was, indeed, a "good soldier of Jesus Christ," and, as such, "endured hardness" in his cause.

Mr. Latimer was educated at Cambridge, where he distinguished himself by his study of school divinity, and a bigotted attachment to the old *mumpsimus*, as Henry VIII. used to call the mass.

It pleased God, however, through the kind offices of Mr. Bilney (whom he afterwards styled *saint* Bilney) to enlighten his mind, to see gospel truth in its excellency and purity; and the grace of God shortly

con-

converted him from a popish priest, full of bigotry and pharisaism, into a modest and evangelical reformer.

When king Henry began the Reformation, he favoured Latimer, and promoted him to the see of Worcester; upon which, it being usual to make the king a present, he presented him with a New Testament, turning down this passage, "Whoremongers and adulterers God will judge." A genuine trait this of his true character, who boldly preached the most unpalatable truths, even before princes; and arraigned the vices of great sinners, with as little ceremony, as those of the poor. The *Felices* of the age trembled; and one of his sermons on *restitution*, had such an effect, as to force it from an illustrious robber. He was also the champion of civil and religious liberty. In fine, his manners were primitive, and suited to the first golden age of Christianity. He was now above fourscore, and oppressed with many infirmities, not a little increased by the severity of his confinement, which, however, did not depress his natural cheerfulness. The account of his last moments, must be blended with those of his fellow sufferer, in the following article.

BISHOP RIDLEY.

Martyred A. D. 1555.

This prelate was also educated at Cambridge, but afterward travelled, to improve his knowledge, into various parts of Europe. On his return, he was made chaplain to Henry VIII. and afterwards bishop of Rochester, from which see king Edward removed him to that of London, and he took a very active part in the Reformation under that prince. Upon the accession of Mary, he was sent prisoner to the Tower, and from thence to Oxford, where he suffered with the venerable Latimer. On the day of execution, Ridley appeared in his ecclesiastical habit, but Latimer as a common layman, having long since declined all ecclesiastical dignity.

They embraced each other at the stake, and encouraged one another in the Lord; Ridley, in particular, assured his "companion in tribulation," that God would either assuage the fury of the flame, or enable them to endure it. Indeed, whatever objections philosophers and speculatists may have to the doctrine of divine influences, it has always been the comfort of martyrs. The sentiments of Ridley, in this respect, claim particular attention, as he was one of the most judicious of our reformers. "I wish you GRACE in God (said he, to one) and love of the truth, without which

which truly established in mens' hearts by the mighty hand of the Almighty God, it is no more possible to stand by the truth in time of trouble, than it is for wax to abide the heat of the fire *."

With these sentiments the martyrs kneeled down and with great earnestness implored the divine assistance in their present trial, and then prepared themselves to ascend the fiery chariots which waited them to glory; Latimer having, in respect of time, some advantage of his fellow sufferer.

ARCHBISHOP CRANMER.

Martyred A. D. 1556.

Cranmer was likewise educated at Cambridge, where he received his doctor's degree in 1523. The active part he took in the Reformation is well known; as likewise the many difficulties and dangers he had to struggle with, before it was firmly established. Indeed, Henry VIII. was much attached to him, and he was perhaps the only person to whom that tyrant ever discovered gratitude and generosity; though at the same time he took liberties with him which were permitted to no other subject. King Henry left him one of his executors, and a member of the regency, he conse-

* Fox, Vol. III. p. 372.

quently had a considerable hand in the transactions of the next reign. We have already seen his imperfect notions of toleration, and that he thought heresy a capital crime against the state ; but it must be remembered he learned this doctrine in the church of Rome, and no doubt sufficiently repented of it afterwards.

The story of his sufferings and persecution is long : suffice it to say, he was by threats and promises persuaded to sign a recantation, though it is much suspected the recantation published by Bonner was more than he ever signed*. This however availed him nothing, " The tender mercies of the wicked are cruel." He was required to ratify his recantation publicly, and then to die for his heresy. Here, however, his enemies were disappointed. His piety and zeal were not dead, though checked and depressed. He loved in his heart the truths he had, through weakness, renounced with his hand ; and when called upon to harangue the people at St. Mary's church in Oxford, after bespeaking the attention of the spectators, he addressed himself in solemn prayer to the Holy Trinity, imploring divine mercy through the merits of Jesus Christ, and begging God's GRACE, to speak something profitable to the hearers. Then he extorted the people to various religious and moral duties—repeated the apostles creed—and closed all with renouncing his recantation of divine truth, as extorted from him through fear of death, bewail-

* Eio. Brit. Note (S.)

ing his apostacy and weakness—declaring the pope to be antichrist—avowing the doctrines of the Reformation, and declaring his “unworthy right hand” should first suffer. His auditory was thunder-struck—his Popish enemies upbraided him, and in a violent clamour hurried him to execution, where he was as good as his word, and held his right hand unmoveably in the flames, repeating “this unworthy hand—this unworthy hand”—and calling upon his Redeemer in the words of Stephen—“Lord Jesus, receive my spirit.”

The principal traits of his character were, according to *Burnet*—candour, friendship, charity, hospitality, gentleness, humility, and primitive simplicity. His learning was considerable for the times, his industry great, and his judgment good and solid.

BISHOP *JUEL* OR *JEWEL* *.

Died A. D. 1571.

This *Jewel* of a man (as Dr. Fuller calls him) was educated at Merton College, Oxford. The Popish dean of which, in Henry VIII's time, used to say of him—“In thy faith thou art an heretic; but in thy life thou art an angel.” Here he ran many

* Bio. Brit. — *Fuller's Worthies and Ch. Hist.*

hazards, and at an unguarded hour was persuaded to sign a Popish confession of faith ; but speedily relented, and finding himself “ persecuted in one city,” thought it lawful to “ flee unto another.” Accordingly he concealed himself in London, till the accession of king Edward gave him the opportunity of publicly avowing his principles. In the next reign he was obliged to fly to the continent, and was sometime with Peter Martyr. On the death of Mary he returned to England, and, being promoted to the bishopric of Salisbury, had a considerable hand in the re-establishment of the Reformation. Here he lived useful and respected, and died very happy.

The character he left behind him was every way excellent. In study he was very laborious, indefatigable, and blessed with a prodigious memory. In private life he was charitable and benevolent, and his name was blessed among the poor.

In his celebrated Apology for the Church of England, against Popery, he states her doctrine to be, that it is the work of the Holy Spirit “ to soften the hardness of mens’ hearts, when by the wholesome preaching of the gospel, or some other means, he is received into their breasts: to enlighten their minds, and to bring them to the knowledge of God, into every way of truth, to newness of life, and hope of everlasting salvation *”

* Apology, Transl. by Chayne.

BERNARD

BERNARD GILPIN*.

Born A. D. 1517. Died 1583.

This primitive preacher was endowed with early piety, and uncommon sweetness of temper. At 16 he went to Queen's College, Oxford, and applied himself chiefly to theological studies. Here *Peter Martyr* was appointed lecturer, and the Popish party insisted on Mr. Gilpin's becoming their champion; but he soon suspected he was opposing truth, and therefore gave up the cause; and from that time never rested till he was master of the Popish controversy, and was satisfied on which side the truth lay. In queen Elizabeth's reign he was offered a bishopric, but could not be persuaded to rise above the parish priest, which character was never raised to more esteem and respect than by him. Beside the most uncommon attention to his own parishioners, he delighted (having properly supplied them) to go and preach the gospel in the most dark and barbarous parts of the country, where he laboured with the zeal of an evangelist, preaching sometimes in churches, and sometimes in barns. Every where he was heard with attention; many were converted, and more reformed. The most savage barbarians feared to injure him; and by the poor he was almost adored. Wherever he

* Bio. Brit. and Life by *W. Gilpin*.

went he visited the jails; instructed and comforted the prisoners, and often procured them pardons. His living was about 400*l. per annum*; a considerable sum in those days; but nothing in comparison of his charity and benevolence. His hospitality has seldom been equalled by princes, and the wealthiest prelates may blush to read it.

But (which perhaps is not very common) his courage and fortitude were fully equal to his kindness and benevolence. A remarkable instance of this occurs in [his] life. He was one day appointed to preach before his diocesan, the bishop of Durham, an easy well-meaning man, who trusted all his concerns to a relation, his chancellor, who shamefully abused his confidence. Gilpin was determined to open the prelate's eyes, and rouse him, if possible, to exertion. Near the close of this sermon, he, therefore, personally addressed him—pointed out the want of discipline and good government—and warned him that he had now no plea of ignorance. “ Say not (said he) that these crimes have been committed by the fault of others, without your knowledge; for whatever either yourself shall do in person, or suffer, through your connivance, to be done by others, is wholly your own. Therefore, in the presence of God, his angels, and men, I pronounce *you* to be the author of all these evils: yea, and in the strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means:
and

and all these men shall bear witness thereof, who have heard me speak unto this day."

His friends now trembled for the consequence of his fidelity; but he was used to do his duty, and leave consequences with God; and he found the advantage of so doing. After dinner he waited on his lordship, and the bishop addressed him thus—"Father Gilpin, I acknowledge you are fitter to be the bishop of Durham, than I am to be the parson of this church of yours.—I ask forgiveness for past injuries:—Forgive me, father.—I know you have enemies; but while I live bishop of Durham, be secure; none of them shall cause you any farther trouble." Thus his faithfulness, instead of making an enemy, made a friend; and it was, perhaps, a principal means of preserving his life, in the cruel days of persecution. In the latter part of that time, however, he was marked out for destruction. He had been informed against to *Bonner*, and messengers were sent to apprehend him. He had notice, but he scorned to fly. He was, therefore, apprehended, and set out for London. It was a favourite maxim with him, that "all things are for the best." Upon the journey he broke his leg. His maxim was retorted, "Is all for the best now?" He believed so, and so it proved; for queen *Mary* died before he was able to prosecute his journey; and instead of coming to be burned, he returned in triumph, to the no small joy of his parishioners.

The following extract, from a letter written to a
rela-

relation in the church of Rome, will further illustrate both his spirit and principles.

“St. Paul (says he) in the early part of his life, was fully persuaded that he should die a Pharisee, and an enemy to the cross of Christ: but there was a reserve of mercy in store for him; through God’s GRACE, his heart became so changed, that he suffered persecution himself for that name which it had before been his ambition to persecute. May the God of heaven make you an object of the same mercy, and by the Spirit of knowledge lead your mind into all truth!” Amen!

—◆—

R. H O O K E R*.

Born A. D. 1553 or 4. Died 1600.

Judicious Hooker, as he is commonly stiled, was originally a poor boy recommended to the patronage of bishop Jewel, through whose means he was brought forward to public notice. In 1585 he was made master of the temple; but in a few years resigned it to retire to a country living, that he might enjoy his beloved study and retirement. He was peculiarly tried with a very unworthy partner in life, which embittered that comfort he promised himself

* Life prefixed to Eccles. Polity—and *Walton’s Lives*.

from

from retirement. Whatever trials, however, attended his life he ended his days in peace and comfort in the dawning of the 16th century.

Just before his death he uttered the following excellent confession. "I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have, *by his GRACE*, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence to him, and to all men; yet if thou, LORD, be *extreme to mark what I have done amiss*, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase a pardon for penitent sinners." After a few more words he fell asleep, and when he awoke uttered these, his last words, to Dr. Saravia—"Good doctor, God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me; and from that blessed *assurance* I feel that inward joy which this world can neither give nor take from me."

Hooker is esteemed by bishop Lowth one of the neatest and most accurate writers of his age; and for his clearness and force of argument, bishop Warburton calls him "Our master of reasoning." His chief work is entitled, "Ecclesiastical Polity," and is sup-

posed to be the best defence extant of the doctrines and constitution of the church of England.

SIR PHILIP SYDNER*.

Born A. D. 1554. Died 1586.

This gentleman was the glory of his age, and famed above all his contemporaries for valour, wisdom, generosity, and nobility of spirit. He was educated at Oxford, but about seventeen set out to make the tour of Europe, and very narrowly escaped the Paris massacre, by taking shelter in the house of the English ambassador. After this himself was sent ambassador to Vienna and other foreign courts, and such was his credit abroad, that he was named a candidate for the elective crown of Poland; but queen Elizabeth protested she could not spare so valuable a subject, though, no doubt she had other reasons for wishing him to decline that dignity.

Sir Philip, among other things, wrote a famous romance, called his *Arcadia*, in which some things were painted with a warmth of imagination that he afterwards repented, particularly the personal charms of some of his female characters. One of these, however, will prove that sir Philip was not ashamed

* Bio. Brit.—Gen. Dict. and Note D.

of the doctrine of *divine influences*, though it is more (like Boetius) in the language of a philosopher than a divine. The following prayer (which, on several accounts is famous *) is there put into the mouth of *Pamela*.

“O all-seeing Light, and eternal Life of all things !
 Look upon my misery with thine eye of mercy,
 and let thine infinite power vouchsafe to limit out
 some proportion of deliverance unto me, as to thee
 shall seem most convenient. O Lord ! I yield
 unto thy will, and joyfully embrace what sorrow thou
 wilt have me suffer ; only thus much let me crave
 even by the noblest title, which, in my great-
 est affliction I may give myself, that I am thy *crea-*
ture ; and by thy goodness (which is thyself) that thou
 wilt suffer some *beam* of thy majesty to *shine* into my
mind, that I may still confidently depend on thee !”

He received his fatal wound in the battle of Zutphen, while he was mounting the third horse, having already had two shot under him ; he survived, however, almost a month, which time he spent in preparing himself for death ; and, in the end, “ Quietly resigned his soul (says *Clarke*) into the hands of his merciful Redeemer.”

Thomas, lord Buckhurst, in a letter to Dudley, earl of Leicester, soon after this event, says of him,
 “ He hath also, by his good and godly end, so greatly testified the *assurance* of God’s infinite mercy towards

* See GEN. Dict. in MILTON.

him, as there is no doubt but he now liveth with immortality *."

Before his death he left this farewell among his acquaintance—" Love my memory, and cherish my friends, whose faithfulness to me may recommend them to you ; but above all, govern your will and affections, by the will and word of your Creator. In me, behold the end of this world, and all its vanities."

His death was lamented in verse by the kings of France and Scotland, and both our universities poured out their eulogiums on the same mournful occasion. Lord Brooke valued his friendship so highly, that he would have it inserted on his monument, that he was " Sidney's friend ;" and queen Elizabeth used to call him *her Philip*.—*Grotius* emphatically styles him, " A man born for every thing great."

SIR F. WALSINGHAM†.

Born A. D. 1500. Died 1590.

This gentleman was employed by the great queen Elizabeth, first as ambassador to France, and afterwards as secretary of state. He is esteemed " One of the most complete and eminent statesman, this

* *Knox's Elegant Epistles*, Bk. II. Let. 58.

† *Bio. Brit.*
country

country every produced." He particularly excelled in procuring secret intelligence, and in unravelling conspiracies; and, contrary to the practice of statesmen in general, he not only employed the public money, but impoverished himself in the service of his country; and died so poor, that his friends were obliged to bury him privately by night, to prevent an arrest of his body.

This extraordinary man, near the close of his days, in a letter to the great and excellent *Burleigh*, then lord treasurer, writes thus—"We have lived enough, my lord, to our country, to our sovereign, and to our fortunes: it is high time we begin to live to ourselves, and to our God. In the multitude of affairs that have passed through our hands, there must be some miscarriages, for which a whole kingdom cannot make our peace."

This serious strain gave occasion to some court droll to visit, and try to divert his melancholy, as it was termed; but he reprov'd him in the following very emphatic language—"Ah! (said he) while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us: Christ is serious, who shed his blood for us: the HOLY GHOST is serious, who striveth against the obstinacy of our hearts: the whole creation is serious, in serving God and us: all that are in heaven and in hell, are serious: and shall a man that hath one foot in his grave, jest and laugh?"

C H A P X I.

WITNESSES TO EXPERIMENTAL RELIGION IN THE
SEVENTEENTH CENTURY.

I SHALL enter upon this, and the following chapter, with some degree of pain, arising from the copiousness of my materials. Many of the articles I had collected for these chapters, must be omitted, and those I insert, very considerably abridged. Not that, perhaps, these centuries produced so many more eminent characters than the preceding; but the improvements of printing encreased the number of authors, and of course the quantity of my materials.

We begin this chapter, as the former, with the foreign divines.



T H E O D O R E B E Z A *.

Born A.D. 1519. Died 1605.

This great scholar, as being a principal ornament of the century preceding, should perhaps have come

* Gen. Dict. and *Clarke's Lives*.

in sooner, but we passed him on account of his entering a few years on this century.—The point of precedence is here of no consequence.

Beza had early convictions: he dates his conversion from his sixteenth year. It is related, that after the Lord had already touched his heart with a sense of divine things, as he was one day in the church of Charenton, he heard the 91st. psalm expounded. The word was attended with such power, that it not only afforded him present comfort, but great support in the succeeding trials of his life; and he reflected on it with much pleasure and satisfaction on his death-bed; shewing his friends how he had found a fulfilment of its various promises throughout a long life, in repeated preservations from snares, pestilence, and war, though often surrounded with them: and now, added he, "I only wait the fulfilment of the last words, "I will shew him my salvation," which with confidence I long for*."

It is needless to say any thing of Beza's sentiments, after observing that he was successively the scholar, assistant, and successor of *Calvin*, to whom he acknowledged great obligations in his younger years, and whose interest he ever afterwards supported, by his extraordinary learning and abilities.

Some who have, "with eagle-eye," examined the faults of Calvinistic writers, have observed, that thirteen years after his conversion, Beza printed a book

* *Gillies's Hist. Collections*, Vol. I. p. 134. N.

of Latin poems, "the most lascivious that can be imagined." But this is much too strong colouring: that the poems in question were not sufficiently chaste for a *Christian Muse*, is granted, and the fact is accounted for, by a paragraph in his last will, wherein he thanks God, among other things, "That he had called him to the knowledge of the truth at sixteen years of age, though he walked not answerably to it, till the Lord in mercy brought him home, and carried him to Geneva, where, under that great man *Calvin*, he learned Christ more fully."

FATHER *PAUL* *.

Born A. D. 1552. Died 1623.

This man was one of those premature geniusses who, long before he arrived to manhood, attained an eminency for wisdom and science, which is uncommon with those that have spent many years in the seats of learning. He learned the languages in childhood: at 13. he applied to philosophy and the mathematics: afterwards he acquired, in rapid succession, the civil and canon law, physic and anatomy, besides a considerable share of political and theological science; and what is remarkable, his judgment equalled

* Gen. Dict.

his knowledge, and his fame (contrary to the case of most instances of premature genius) encreased with his years, till he became the idol of Venice and the admiration of Europe.

His modesty and piety were equal to his learning and natural abilities; so that, on one account or the other, his friendship was courted by most of the great men of his time of all parties, popes, cardinals, princes, and Protestant divines; with some of the latter of whom he was very intimate, particularly bishop Bedell.

But he was too excellent a character to be long a favourite at Rome; on the contrary, he had a good deal of trouble from that quarter, and even assassins were employed to attempt his life, which they did in the most desperate manner, giving him fifteen wounds, but happily none of them proved mortal.

"No one (says Mr. *Toplady*) can, I think, doubt his genuine spirituality *:" but many wondered that such a man should continue in the communion of the church of Rome, in which he certainly disapproved many things, and earnestly wished a reformation; but had not (as he said) the spirit of a Luther, and therefore satisfied his conscience as well as he could, in endeavouring privately, and by his writings, to expose the superstition and tyranny of Popery, till some more daring spirit should awake, and tear away the veil he only attempted gently to withdraw.

* Gosp. Mag. 1775, p. 82.

It is well attested that he never worshipped saints, but either skipped over, or altered, those parts of the service which enjoined idolatry; and endeavoured to put the best construction he could upon the rest.

“In the service of God (says he) I do what I know; but always full of fear of doing something unseasonable, and thereby preventing something. Father *Fulgentio* does the same. We must not deceive ourselves, but wait for every thing from above.”

Had his character been equivocal, his end would have decided it. When his physician warned him of being very near death, he replied—“Blessed be God, whatsoever pleaseth him, pleaseth me; with his assistance we shall perform well this last action.” He protested that he had nothing to present the Deity with but miseries and sins; and that he desired to be drowned in the abyss of the divine mercy.

Very near his end, he said, “Come, let us go whither God calls us.”—His last words were, “*Esto perpetuo!*”—Be it eternal! which some consider as a prayer for the state of Venice; but others, I think with much more propriety, understand it of his enjoyment of the divine presence; especially as a little after he fixed his eyes upon a crucifix—cast them down—shut them, and expired.

FRED.

FRED. SPANHEIM, SEN *.

Born A. D. 1600. Died 1649.

Several of this family distinguished themselves by eminence in literature. The father of this great man had been ecclesiastical counsellor to the king of Bohemia. One of his sons was a very eminent politician and antiquary, and another succeeded him as divinity professor at Leyden.

The subject of this article discovered an early taste for learning, and cultivated it with great success and applause. His orthodoxy and piety were no less observable. In his last sickness, he professed "That he knew Christ to be his Redeemer, in whom he believed, and with whom he knew that he should shortly be; and that he desired nothing so much as his happy dissolution, his soul still breathing after Christ. Only this . . . he begged of God that he would *give him strength* to undergo whatever he should please to lay upon him; and that he would not suffer him to be *tempted beyond what he was able to bear*, that he might have a quiet and comfortable departure out of this miserable and sinful world"—which was granted him.

* Gen. Dict. and Clarke's Lives.

PETER

*PETER DU MOULIN, SEN *.*

Born A. D. 1568. Died 1658.

This excellent divine was minister and professor at Sedan. *Bayle* calls him "One of the most celebrated ministers, which the Reformed in France ever had to boast of. In his last illness, he evinced a deep sense of his own infirmities, and desired to die imploring mercy. One of his colleagues in the ministry, commending his services in the cause of God, he replied, "Ah! Sir, you know not how much you grieve me by such language. I have not done all the good I ought to have done; and that little benefit which the church has reaped from my labours, is not from me, but from the GRACE of GOD; as it is usual with him to produce a good effect from a weak instrument. I am conscious that I have neglected my duty in many things, which offended my God; but I have loved his holy truth, and hope in his mercy."

*BLAISE PASCAL *.*

Born A. D. 1623. Died 1662.

Bayle calls this pious Frenchman, "One of the sublimest geniuses the world ever produced." He

* Gen. Dict. and *Burnham's* Mem. No. LXXXIV.

† Gen. Dict.

received

received his early instructions from a very capable and affectionate parent, who beheld, with great complacency, the early dawn of uncommon piety and abilities. Mathematics he learned of himself, in a manner (says Bayle) "something miraculous." In this science, and in the art of epistolary writing, he had no equal among his contemporaries, and very few in virtue and true religion.

The four years immediately preceding his death, were spent in painful sickness; and the only fear he expressed, was lest he should recover. "I know (said he) the danger of health, and the advantage of sickness:"—a sentiment which discovered a greater sense of his own weakness, than of the power and faithfulness of divine grace.

Father Pascal, like father Paul, never left the communion of the Romish church: he found the insufficiency of mere reason, to comprehend the divine mysteries of the gospel, and, therefore, rashly discarded it altogether in matters of religion. This seems the only way, in which such men as Paul, Pascal, Fenelon, and some others, could ever endure the absurdities of the church of Rome. And this appears to me the true origin of implicit faith; and accounts for some things in the writings even of these great men, which, to enlightened Protestants, appear intolerable.

The following passage I think unexceptionable, and perfectly just. The author is addressing himself to disbelievers in the gospel. "Might we but see a mi-

racle, say some men, how gladly would we become converts? They could not speak in this manner, did they understand what conversion means. They imagine that nothing else is requisite to this work, but the bare acknowledgment of God; and that his adoration and service, consists only in the paying him certain verbal addresses, little different from those which the heathen used toward their idols. True conversion is to abase, and, as it were, to annihilate ourselves before this great and sovereign Being, whom we have so often provoked, and who, at any moment, may, without the least injustice, destroy us: it is to acknowledge that we can do nothing without his aid; and that we have merited nothing from him, but his wrath; it is to know that there is an invincible opposition between God and ourselves; and that, without the benefit of a Mediator, there could be no transaction or intercourse between us."

"Never think it strange, that illiterate persons should believe without reasoning. God inspires them with the love of his righteousness, and with the hatred of themselves. . . . No man can believe with a true and saving faith, unless God inclines his heart thereto *."

* *Pascal's Thoughts*, No. II.

REV. JOHN CLAUDE*.

Born A. D. 1618. Died 1687.

Mr. Claude was the son of an eminent reformed minister, himself more eminent. He was successively pastor of several congregations; and, in 1666, fixed at Charenton, near Paris, where he was associated with L'Angle, Daillé, and Allix.

In 1685, the tyrant Lewis XIV. revoked the famous edict of Nantz, which tolerated the reformed religion in France; and Mr. Claude, among the rest, was obliged immediately to quit the kingdom. He went to his son, who was settled over the Walloon church at the Hague, and there was patronized by the prince of Orange. His time was short here; for going to pay a visit to the elector of Brandenburg, at Cleves, and preaching before him, he caught a cold and fever, that proved fatal in a few days.

A week before he died, he sent for the senior pastor of the church, to whom he thus expressed himself:—"Sir, I was desirous to see you, and to make my dying declaration before you. I am a miserable sinner before God. I most heartily beseech him, to shew me mercy for the sake of our Lord Jesus Christ. I hope he will hear my prayer. He has promised to hear the cries of repenting sinners. I adore him for

* Gen. Dict. and Life by *Robinson*.

blessing my ministry. It has not been fruitless in his church : it is an effect of GOD'S GRACE, and I adore his providence for it." Many other comfortable and edifying things, dropt from him. As he drew nearer his end, and very weak, one of the pastors being present, Mr. Claude begged him to go to prayer ; but, said he, " Be short—I am so oppressed, that I can only attend to two of the great truths of religion, the mercy of God, and the *gracious aids* of his HOLY SPIRIT."

COUNT SCHLIKI, AND SEVERAL OTHER
NOBLES *.—Executed 1624.

We now turn to eminent secular characters, and begin with this noble army of martyrs to liberty and religion in Bohemia.

Though war is considered as an appeal to heaven ; the Lord does not always give the victory to the side of truth and justice, or these nobles and gentlemen, associated in defence of their constitutional liberties, would have been victorious. These, however, were called by Providence to suffer, while a hero was training up (Gustavus Adolphus) to revenge their cause.

* Gillies's Historical Collections, Vol. I. p. 48.—Robinson's Eccles. Researches, p. 527, 8.

After

After the defeat of Frederic at the battle of Prague, near fifty of the most considerable persons in the defeated army, and who had surrendered, were tried as rebels, and many of them executed. Count Andrew Schliki was the first of those who suffered. When fatigued with the questions of his judges, he threw open his habit, and exposing his naked bosom said, "Divide this body into a thousand parts, and ransack this heart to the bottom, and you will find nothing there but what you know already. The love of liberty and religion compelled us to draw the sword: but, as it hath pleased God to give Cæsar the victory, and to deliver us into your hands, the will of the Lord be done!"

His minister *Rofacius*, afterward exhorting him to constancy and courage, he said, "I thank you, Sir; I know I am so *strengthened through divine grace*, that I can meet death in any shape. I have not been afraid to attack antichrist, and now I can die for Christ." On the scaffold his steady and composed countenance and behaviour greatly affected the spectators, and many wept. The sun at this time shining very brightly, he said, "Christ, thou Sun of Righteousness, lead me through this dreary passage of death into the eternal light of thy presence!" and so saying, kneeled down and submitted to the axe of the executioner.

Schliki was about 50: of his fellow sufferers lord *Wenceslaus* was about 70, and *Casper Caplitz* no less

than 86. They all suffered in the same spirit, as martyrs to freedom and the reformation, encouraging one another in the promises of divine support. "Farewell (said one) I go before—you will follow—God give you the *comforts of his* SPIRIT, patience and courage."—"The Lord Jesus send his angels to meet you," replied the others. Thus died they, but God be praised! their cause died not with them.



PHILIP DE MORNAY, BARON DU PLESSIS *.

Born A. D. 1549. Died 1623.

This nobleman was related to the House of Bourbon, and allied to several of the most illustrious families. He was converted from Popery, in the year 1561, by reading the New Testament. He was strongly attached to *Henry*, of Navarre, and employed by him as ambassador to queen Elizabeth, by whom also he was greatly esteemed. He was active in his master's accession to the crown of France, but when he changed his religion, reproached his apostacy, and left the court. Attempts were made on the life of this nobleman by the Popish party, and he narrowly escaped the Parisian massacre, together with his mother, and died very happily in his bed.

* Encyclop. Brit. and *Clarke's* Lives.

Lord Mornay wrote learnedly in defence of the principles of revealed religion ; but being reminded of his services to the church on his death-bed, he replied, " Alas ! what was there of mine in that work ? say not it was I, " but the grace of God which was in me *."—Being asked the reason of his hope of glory, he gave this memorable answer, that " He was perfectly persuaded of it, and was so by the *demonstration* of the HOLY SPIRIT †, more powerful, more clear and certain than any demonstration of *Euclid*."

GUSTAVUS ADOLPHUS, KING OF SWEDEN †.

Born A. D. 1564. Slain 1632.

The military exploits of this hero are sufficiently known, and need not to be here recited. He was one of those few kings who make piety the basis of their throne ; one of those few soldiers who fight in a dependence on divine Providence. He was remarkable for prefacing his victories with public prayer and fasting, and for following them with a like public thanksgiving. Upon arriving in the Isle of *Rutgen* with his army, the king himself first landed, and falling on his knees, gave repeated thanks to God, so-

* 1 Cor. xv. 10.

† 1 Cor. ii. 4.

‡ *Clark's Lives*, Par. II.

lemnly

lemnly protesting he "had not undertaken this expedition for any private ends of his own; but only for the glory of God, and the relief of his afflicted church."

The king's devotion brought tears from the eyes of those around him. "Forbear to weep (said he) but heartily conjoin your prayers with me; for the greater the army of prayers is, the greater and more certain shall be the victory: he that prays diligently, hath already, in part, overthrown the enemy."—Upon this he took a shovel, and began to dig a trench, in which his army immediately followed him.

After his victories over Tilly, the celebrated Austrian general, he was entertained with great joy and respect at Nuremberg. On a public oration being made to him, he thanked the inhabitants "for their constancy in [the Protestant] religion, and defence of it; promising, for his part, that as he had undertaken the defence of it, so through GOD'S GRACE and ASSISTANCE, he would protect them, and all the rest of his friends, in the defence of it, to the utmost of his power."

Previous to the battle of Lutzen, after exhorting his soldiers to fight bravely for their religion and liberty, he cast his eyes to heaven, and cried with a loud voice—"Jesus, vouchsafe this day to be my strong helper, and give me courage to fight for thy glory, and for the honour of thy name:" then, drawing his sword, waved it over his head, and led his army.

army to the battle. His watchword was "God is with us." Gustavus was slain in this battle; but his army, instead of being discouraged, as soon as they heard of his death, revenged it by the slaughter of thousands of the enemy, and gained a complete victory.

He conquered two thirds of Germany, and died in possession of 130 strong towns.



CHANCELLOR OXENSTEIRN.

Flourished 1633.

Axel de Oxensteirn, was statesman to the preceding Gustavus, and famous for his administration of the Swedish government after the death of that hero. He was a person of the first quality, station, and ability, in his own country; and had an important concern in the political transactions of Europe. After his retirement from public business, being visited by commissioner Whitelocke, ambassador from England to queen Christiana, in the conclusion of their discourse, he said to the commissioner, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God, that has given me time to know him, and to know myself. All the comfort I have, and which is more than the whole world can give, is—feeling the good

SPIRIT

SPIRIT of God in my heart, and reading in this good book [holding up the Bible] which came from it." He also thus farther addressed Mr. Whitelocke, (as we are informed by W. Penn, who had it from himself) " You are now in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you; and then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world, to the good Spirit of God, and in reading the Bible, than in all courts and favours of princes."

ANNA MARIA SCHURMAN.*

Born A. D. 1607. Died 1678.

The extraordinary genius of this lady, discovered itself at six years of age, when she cut all sorts of figures in paper with her scissars, without a pattern. At eight she learned, in a few days, to draw flowers in a very agreeable manner. At ten, she took but three hours to learn embroidery. Afterward she was taught music, vocal and instrumental; painting, sculpture, and engraving; in all which she succeeded ad-

* Gen. Dict.—Biog. Dict. and *W. Penn's Journal*.

mirably

mirably. She excelled in miniature painting, and in cutting portraits upon glass with a diamond. Hebrew, Greek, and Latin, were so familiar to her, that the most learned men were astonished at it. She spoke French, Italian, and English, fluently. Her hand writing in almost all languages, was so inimitable, that the curious preserved specimens of it in their cabinets.

This lady about 1673 attached herself to Labadie, a celebrated French preacher, accused of enthusiasm and licentiousness. For the former charge there seems to have been sufficient ground, and possibly for the latter. There are, however, so many false charges of this nature invented against persons who aspire after spiritual religion, that they ought not to be admitted without good evidence; and the attachment of Madam Schurman, and other persons of unspotted character, affords strong presumptions in his favour. She attended him wherever he went, and even in his last illness at Altena in Holstein.

In 1677 the famous *William Penn* visited and conversed with her, and she mentioned to him her former life, her pleasure in learning, and love to the religion in which she had been educated; but confessed that all this time she knew not God or Christ in any true and spiritual manner. "And though from a child God had visited her at times, yet she never felt such a powerful stroke, as by the ministry of Labadie. She saw her learning to be vanity, and her religion

to

to be like a body of death. She (therefore) resolved to despise the shame, desert her former way of living and acquaintance, and to join herself with this little family that was retired out of the world, among whom she desired to be found a living sacrifice offered up unto the Lord." The *little family* here mentioned, Penn informs us, consisted of the princess Elizabeth, their patron, the countess de Hornes, Madam Schurman, the three Somerdikes, daughters of a nobleman at the Hague, and some others, who (says he) "being affected with the zealous declamations of De Labadie, against the dead and formal churches of the world, and awaked to seek after a more *spiritual* fellowship and society; separated themselves from the common Calvinistic churches, and followed him [Labadie] in a way of a refined independency."



PRINCESS *ELIZABETH* OF THE RHINE*.

Born about 1620. Died 1680.

This lady was equally eminent for her rank, piety, and virtues: she had also a taste for literature. The wisdom, justice, and prudence, with which she governed her small territory, greatly endeared her to her subjects in general, and her exemplary charity, be-

* *Penn's Journal.*

nevolence,

nevolence, and condescension, particularly attached the poor to her.

I have mentioned Penn's visit to this lady and her companions, and his account of the religious society formed under her auspices. He commends her for having joined a people that "had a pretence, at least, of more spirituality and self-denial than was found in the national religion she was bred up in." He informs us, from herself, that "God had reached her about nine years" before his visit, and that by an extraordinary way; and speaks of her as very sincere, serious, and affectionate, in religion. "At one interview (says he) she took me by the hand, and went to speak of the power and presence of God that was among us; but was stopt, and turning herself to the window," exclaimed—"I cannot speak to you, my heart is full," clapping her hands upon her breast.—At another time, after a religious meeting, she said, "It is a hard thing to be faithful to what one knows: O! the way is strait! I am afraid that I am not weighty enough in my spirit to walk in it."—At another time, taking leave of Penn and his company, she said, "Let me desire you to remember me, though I live at this distance, and though you should never see me more: I thank you for this good time; and know, and be assured, though my condition subjects me to divers temptations; yet my soul hath strong desires after the best things."

FREDERIC WILLIAM, MARGRAVE OF
BRANDENBURGH *.

Born A. D. 1620. Died 1688.

This prince, who was also arch-chamberlain, and elector of the Roman empire, succeeded his father in those high offices just as he attained the age of manhood. He gave early indications both of genius and piety, and when he found the public state of things dangerous and alarming, he used to pray, " Lord, make known to me the way in which I must walk."

Twice this illustrious man adventured in the state of matrimony ; first with the daughter of the prince of Orange, and afterward with the princess Dorothea of Holstein ; by the former of whom he had an ancestor of the present king of Prussia, and by the latter five children.

He was offered the crown of Poland upon condition of renouncing the protestant religion ; but rejected it with contempt, as a poor exchange for his conscience and integrity. On the contrary, he greatly succoured the poor persecuted protestants, and afforded them an asylum in their distress. A short time before his death he received the holy communion with tears of pious affection, and finding his illness encrease, called together his ministers of state, together

* *Clark's Lives—Life by Puffendorf.*

with the electoral prince his successor, and delivered them an excellent charge in respect both of their public and private conduct. In the remaining part of his illness he uttered many excellent things, and in particular, "that he could now build with assurance upon that faith in which he had lived: and that he then FELT THE GRACE OF GOD WITHIN HIM. The morning on which he died, he blessed his children and family, and his last words were those happy ones of Job, "I know that my Redeemer liveth."

REV. *WILLIAM PERKINS* *.

Born A. D. 1558. Died 1602.

This very respectable non-conformist minister began his life with the first, and ended it with the last year of queen Elizabeth's reign—both lasted 44 years.

Mr. Perkins was born in Warwickshire, and educated at Cambridge; but his early life promised little of that piety and usefulness for which he was afterwards distinguished. He proved a good scholar, and a deep Calvinistic divine; but was chiefly eminent as

* Biog. Evan. Vol. II.

Gillies's Hist. Coll. Vol. I. p. 117.

a preacher, as well in the university where he received his learning, as among the lower classes. There was a particular solemnity in his manner, and he was well calculated for a work to which he was much attached, preaching in prisons, and attending criminals to their execution: the following is a most remarkable instance of his success.—He was once attending an unhappy wretch, who had ascended the fatal ladder to address the spectators, but was too much distressed to speak. Mr. Perkins observing his situation, desired him to come down again, and go to prayer and then prayed with such power and fervency—"In confession of sin, and the punishment due to the same, that the young man burst out into a flood of tears:—Then in prayer, he set forth the Lord Jesus Christ, the Saviour of every believing penitent sinner, as stretching forth his arms of mercy and power to save him in his miserable condition;"—the tears were changed to tears of joy and gratitude,—the people lifted up their hands, and praised God,—and the poor criminal died very comfortably.

Mr. Perkins died as happily as he had lived holily. His disorder was the stone, but to a friend, who prayed for his ease and recovery in a manner he thought too absolute, he cried—"Hold, do not pray so, but that the Lord would give me faith and patience."

Though I conceive it perfectly unnecessary to produce any farther proof that this good man felt and taught the truth of divine influences; yet the following

ing short passage is so excellent in itself, and so pertinent to our subject, that I cannot forbear subjoining it.

Mr. Perkins, speaking of the spiritual combat, says, —“The flesh receives his deadly wound at the first instance of a man’s conversion, and continually dieth after by a little and little: and therefore it fights but as a maimed soldier. And the Spirit is continually confirmed and encreased by the Holy Ghost: it is also lively and stirring, and the virtue of it is like musk, one grain whereof will give a stronger smell than many ounces of other perfumes. Some may say that a godly man doth more feel the flesh than the Spirit, and therefore that the flesh is every way more than the Spirit. I answer, that we must not measure our estate by our feeling, which may easily deceive us. A man shall feel a pain, which is but in the top of his finger, more sensibly than the health of the whole body; yet the health of the body is more than the pain of a finger. Secondly, we feel corruption, not by corruption, but by grace; and therefore, men, the more they feel their inward corruptions, the more grace they have *.”

* Combat of the Flesh and Spirit.

REV. JOHN WELCH*.

Born. A. D. 1570. Died 1623.

The subject of this article was a native of Scotland, and when young, so profligate,* that he joined a gang of thieves upon the borders, who lived by plundering both countries. At last, he fell into the misery of the *prodigal son*, and when he came to himself, came also to the prodigal's resolution of returning to his father's house; but doubting his reception, called upon a cousin of his father's, to intreat her mediation. Providentially, his father called on this relation, while he was with her. She asked him if he had heard any news of his son *John*. "How can you name his name to me? (said the grieved parent) the first news I expect to hear of him, is that he is hanged for a thief." His son, however, was introduced to him with tears of penitence, and being reconciled, returned with his father, was put to college, applied close to his studies, and became more remarkable for religion, than he had been for profligacy.

After his studies, entering upon the ministry, he was very laborious, zealous, affectionate, and successful. The blessing of the peace-maker belonged eminently to him; for when he came to *Air*, the people

* Bio. Evang. Vol. II. p. 408.—*Gillies's Hist. Collections*, Vol. I. p. 270.

were

were singularly ferocious and cruel, and he made it a part of his business, to civilize and reconcile them. His method was to arm himself with a head-piece, and then rush between the combatants, if possible to separate them by force; and he succeeded in reconciling them, his custom was to go to prayer with them, and then, spreading a table in the street, make them eat and drink together before they parted.

About 1606, he was banished for opposing the introduction of episcopacy into Scotland, and went to France, where he learned the language, and became as eminent and useful, as he had been in his native country.

Two anecdotes are related of him abroad, which are both interesting in themselves, and very accurately mark his character.

One time, a popish friar being constrained to lodge in his house, was disturbed in the night by a low whispering noise, which lasted a long time, and having heard that the Huguenot ministers corresponded with evil spirits, very confidently concluded that he had witnessed one of their conversations. He, therefore, left the house early in the morning; but, some circumstances inducing him to return, he that day witnessed, with no less surprize, the extraordinary piety of Mr. Welch in his family; he, therefore, being encouraged by the preacher's hospitality, ventured to stop another night; and diligently listened till, after Mr. Welch's first sleep, he heard the same
noise

noise begin again. He now ventured to the chamber door, and found the good man at his midnight devotions, which he constantly performed; and here he heard of such communications between God and man, as he had not supposed to exist, and it was the means of his conversion, not only to the reformed religion, but to experimental piety.

The other instance will shew his boldness as a preacher. Complaints having been made of him at the French court, not far from which he preached, it is said Lewis XIII. sent for him, and enquired how he dared to preach within the verge of the court. He answered, "Sire, if you did right, you would come and hear me preach, and cause all France to come and hear me likewise: for (said he) I preach not as those men whom you hear. My preaching differs from theirs in two points: 1st. I preach that you must be saved by the merits of Jesus Christ; and not by any merits or works of your own. Next, I preach that, as king of France, you are under the command and authority of no man upon earth; those whom you hear subject you to the pope of Rome, which I will never do." The king, it is added, dismissed him favourably, telling him he should be his minister, and afterwards, in some instances, shewed him kindness and protection.

After his flock, however, was scattered in France, he came to England, (not being permitted to return to his native country) and languished sometime under
a dis-

a disorder, which the physicians supposed to be the effect of secret poison. At last, with much difficulty, he procured an opportunity of preaching in London, and exerted himself so much, that after sermon, he retired to his chamber, and died within two hours very quietly, and apparently without pain.

REV. DR. D O N N E *.

Born A. D. 1573. Died 1631.

This ingenious writer was, according to Dryden, "the wittiest of all our poets." His minority was spent in vanity and dissipation, and in that religion, which seems the best adapted to a gay life—Popery. But at about twenty years of age, it pleased God to open both his eyes and heart, in the following manner. "I was not transported (says he) by any sudden and violent determination, till I had, to the measure of my poor wit and judgment, surveyed and digested the whole body of divinity, controverted between ours and the Romish church. In which search and disquisition, that God which awakened me then, and hath never forsaken me in that industry, as he is the *Author* of that purpose, so he is the witness of this protestation, that I proceeded therein with humi-

* *Walton's Lives.*

lity and diffidence in myself, and by that, which, *by his grace*, I took to be the ordinary means, frequent prayer and equal actions."

After his conversion, he was employed in some foreign embassies. But on his return to England, suffered many straits and trials; king James refusing to do any thing for him, till he entered into orders, which he did, at last, with much trembling and reluctance; but was highly esteemed and useful, latterly enjoying easy and comfortable circumstances; and discovering a charitable disposition.

In his last illness, he repented of all his life, but that part of it spent "in communion with God, and in doing good."—He declared that he died "in peace," and "full of inexpressible joy," through "the testimony of the Holy Spirit" to his conscience, that he belonged to the election of grace.

REVEREND G. HERBERT*.

Born A. D. 1593. Died 1635.

This gentleman was brother to the famous lord Herbert of Chertbury, of Deistical memory. He was educated at Cambridge, and in 1619 made orator of that university. After this he for some time

* *Walton's Lives.*

engaged

engaged in a court life, but took orders before 1626, and rebuilt the church of which he was made a prebend.

At his induction to Bemerton church, he wrote this minute of his experience—"I now look back upon my aspiring thoughts, and think myself more happy than if I had attained what I so ambitiously thirsted for. I can now behold the court with an impartial eye, and see plainly that it is made up of fraud and titles, and empty, imaginary, painted, pleasures; but in God and his service, is a fullness of all joy and pleasure, and no satiety. And I beseech that God who has honoured me so much as to call me to serve at his altar, that, as by his SPECIAL GRACE he hath put into my heart these good desires and resolutions, so he will, by his assisting grace, enable me to bring the same to good effect; and that my humble and charitable life may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my *Master*." This last was the character by which he ever after distinguished the Redeemer; and in consistency with these resolutions he devoted his life to works of charity and benevolence, and exercises of devotion; yet when any one commended his good works, he would say—"Yes, they be good works if they be sprinkled with the blood of Christ." In his last illness a Mr. Duncan visited him from his friend Mr. Farrer, to whom, at parting, he gave the manuscript of his sacred poems, published under the title
of

of "The Temple," with this charge—"Sir, I pray you deliver this little book to my brother Farrer, and tell him he shall find in it a picture of the many spiritual conflicts that have past betwixt God and my soul, before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom: desire him to read it, and then if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it, for I and it are less than the least of God's mercies."

I wish my room would allow me to insert from the little book, here referred to, his poem on *Afflictions*, which contains a sketch of his experience; but I forbear the more readily as the book is in many hands, and of easy purchase.

REV. NICOLAS FARRER*.

Born A. D. 1592. Died 1639.

So early eminent for piety was this gentleman, that he was called St. Nicolas at only six years old. At a proper age he was sent to Cambridge, where he acquired his learning, and about his 26th year made a tour on the continent, in which he acquired all the

* Life by Bp. Turner—and of late by Dr. Peckard.

languages

languages spoken in the western parts of Christendom. At his return he purchased lands to the value of 500*l.* per annum in a retired part of Cambridgeshire, with a church adjoining his residence. Here he instituted a kind of college of piety, containing about 30 persons, including his own family and several of his relations. These were formed into classes or parties, which relieved each other at intervals, some or other of them being continually, night and day, engaged in prayer, singing, meditation, or reading the scriptures; Mr. Farrer himself, who was in orders, officiating as minister; and this method of piety, attended with a suitable course of liberality to the poor, he continued in from about 1630 till his death; being frequently visited by clergymen and other pious persons, who would occasionally join in their devotions.

I suppose no reader will require quotations to shew that Mr. Farrer believed the doctrine of divine influences—his publication of Mr. Herbert's poems is sufficient; and he would say of them, that "there was the picture of a divine soul in every page; and that the whole book was such a harmony of holy passions, as would enrich the world with pleasure and piety."

On the other hand he has been accused of superstition, and one author calls him "a useless enthusiast." I am no friend to monkery, but this was certainly a social life. If there was an austerity in their temperance and observing the fasts of the church, still the poor were fed by their abstinence; and, if their piety

was uncommonly fervent, it only resembled heaven the more nearly.

JOHN DODD*.

Born A. D. 1549. Died 1645.

The conversion of this excellent man was very extraordinary. The steward of his college, by a mistake (which some time after he acknowledged) accused him of defrauding the university. Knowing his own integrity, it so much grieved him to be accounted dishonest, that it threw him into a fever, which proved the means of his saving conversion. He was enabled to see that, notwithstanding his innocence of this charge, he was a criminal in the sight of God:—That the law was “spiritual,” and he was “carnal.” By these convictions, he was led to seek the mercy of the gospel, and the Lord sealed his pardon by the promises. He after this became a laborious preacher, was honoured in the conversion of many souls, and suffered much as a puritan for his conscience and the gospel, although his character for piety and moderation, procured respect from the best men of all parties; who esteemed him “a truly learned and pious man.”

* Bio. Evang. Vol. III.—Gillies's Hist. Col. Vol. I. p. 176.

Mr.

Mr. Dodd had a number of smart sayings, which used to fix the attention of young people, and of the lower classes, and made him eminently useful.

“ He used to press much the seeking spiritual *illumination*, in hearing and reading, &c. and *divine assistance* in religious duties.”

REV. T. GATTAKER*.

Born A. D. 1574. Died 1654.

Mr. Gattaker was a member of the assembly of divines ; and wrote the notes on Isaiah, Jeremiah, and Lamentations, which are the best and most elaborate in the annotations published by that body. He was distinguished by uncommon learning, accompanied by a modest and peaceable disposition, genuine piety, and a holy life. He corresponded with, and was respected by, Usher, Salmasius, and others, of the most learned men of his time ; but was afflicted by bad health, and an almost continual head-ach.

In one of his discourses, this divine observes, “ The wicked can have no true joy, because they have not GOD’S SPIRIT. For true joy is a fruit and effect of the Spirit. Now where the root is not, the

* Gen. Dict.---Burnham’s Memorials, No. LXXII.

fruit cannot be : But wicked men have not the Spirit. As they are none of Christ's that have it not ; so none have it that are not Christ's *."

One afternoon, in his last illness, he said to his children, " My heart fails ; but God is my fortress, and the strong rock of my salvation. Into thy hands, therefore, I commend my soul, for thou hast redeemed me, O God of truth."

ARCHBISHOP *USHER* †.

Born A. D. 1580. Died 1655.

This great prelate was born at Dublin, and was educated at the college there. He enjoyed the advantages of an early conversion ; and, at fourteen years of age, became a communicant at the Lord's table. While yet a minor, he distinguished himself as a champion for the Protestant cause, against Henry Fitz-Simon, and received priests orders the year he became of age. His fame reached the British court ; James made him bishop of Meaux in 1620, and four years afterwards, archbishop of Armagh.

In 1640, he came over to England on a visit, and thereby providentially avoided the Irish massacre ;

* Just Man's Joy. p. 10.

† Biog. Brit. and Life by Dr. *Barnard*.

which

which, it is said, he had by a spirit of prophecy, publicly foretold forty years before it happened. It is also said that he predicted the fire of London, which happened eleven years after his death. These facts seem well attested, but it is not my business to account for them. That is, however, no difficulty with me. "The Spirit of the Lord is not straitened;" and though the age of prophecy is long passed, I have no difficulty in believing the Lord may, and does, in some instances, favour his more eminent servants with uncommon illuminations.

There is one instance, however, in which this great man was mistaken. He thought that the *slaying* of the *witnesses* was to take place in that age, and to be occasioned by a sharper, yet shorter persecution, than as yet the Christian church had been ever visited with. Some divines, indeed, yet expect this event; and though, I hope they are mistaken, the advice of our primate is so very excellent, and suited to all times of public calamity, (and the present certainly are such) that I shall need no apology for introducing a short extract from it.

"Look (said he to Dr. Barnard) you be not found in the *outward court* *, but a worshipper in the temple *before the altar*; for Christ will measure all those that profess his name, and that call themselves his people; and the outward worshippers he will leave out to be *trodden down* by the Gentiles. The out-

* Alluding to Rev. xi. 2.

ward court is the formal christian, whose religion lies in performing the outward duties of christianity, without having an inward life and power of faith uniting them to Christ; and these God will leave to be trodden down, and swept away by the Gentiles; but the worshippers within the temple and before the altar, are those who do indeed worship God in spirit and in truth; whose souls are made his temple, and he is honoured and adored in the most inward thoughts of their hearts; and they sacrifice their lusts and vile affections, yea, and their own wills to him; and these God will hide in the hollow of his hand, and under the shadow of his wings*."

After archbp. Usher came to England he preached sometime at Oxford with great credit and success, and 1646, removed to London, where he preached to the honourable society of Lincoln's-Inn, and occasionally elsewhere, but at last finished his days in a very short illness at Ryegate, where he died very comfortable, his last words being, "Lord in special forgive my sins of omission."

Dr. *Prideaux* calls him "the most rich magazine of solid learning, and of all antiquity." His private disposition was amiable and gentle; perhaps in some instances, too much so. His conversation was spiritual as well as learned; and he would say to his intimate friend, Dr. *Preston*, when they conversed fami-

* Predictions of Archbp. Usher, from a MS. in the *Musæum Thoresbianum*.

liarly together—"Come, doctor, one word of Christ before we part." He was honoured with a public funeral, and interred in Henry VII.'s chapel.

BISHOP *HALL* *.

Born A. D. 1574. Died 1656.

This prelate was, like Samuel, from a child devoted to the sanctuary. He received his learning at Cambridge; after which he passed through a variety of situations, at home and abroad, till he was named one of the deputies from hence to the synod of Dort, where his conduct was much approved. After his return, he was promoted to the mitre, and did it honour.

As to his abilities, he had a turn for poetry, was esteemed a good Polemical divine, but excelled chiefly as a practical writer; in which view his works still remain in the highest esteem among good men of all parties. There is a vein of evangelical and experimental piety runs through them; and his stile of composition is easy, pleasant, and often striking, as may be seen by the following extract from one of his epistles to Sir R. Darcy.

"What an heaven do I feel in myself, when (after

* Life prefixed to his Works.

many traverses of meditation) I find in my heart a feeling possession of my God! When I can walk and converse with the God of heaven, not without an openness of heart and familiarity: when my soul hath fast and sensible hold of my Saviour; and can dare secretly avouch, I know whom I have believed. When I can look upon all this inferior creation with the eyes of a stranger, and am transported to my home in my thoughts, solacing myself in the view and meditation of my future glory. Lastly, when I can find myself made firm; fit to entertain all events; the good with moderate regard, the evil with courage and patience, both with thanks; strongly settled to good purposes, constant and chearful in devotion; and in a word ready for God, yea full of God. Sometimes I can be thus, and pity the poor and miserable prosperity of the godless; and laugh at their months of vanity, and sorrow at my own: but then again—the world, thrusts itself betwixt me and heaven; and by his dark and indigested parts, eclipseth that light which shined to my soul. Now a senseless dulness overtakes me and besets me; my lust to devotion is little, my joy none at all: God's face is hid, and I am troubled.

“ Thus I am till I single myself out alone to him that alone can revive me: I reason with myself, and confer with him: I chide myself, and intreat him: and, after some spiritual speeches interchanged, I renew my familiarity with him, and he the tokens of
his

his love to me. Lo, then I live again, and applaud myself in this happiness, and wish it might ever continue. . . .

“ Thus I hold on, rising and falling This is our warfare ; we are not to look to triumph always : we must smart sometimes and complain ; and then again rejoice that we can complain ; and grieve that we can rejoice no more ; and that we can grieve no more. Our hope is, if we be patient, we shall once be constant.”

DR. T. GOODWIN*.

Born A. D. 1600. Died 1679.

Dr. Goodwin had at times, strong impressions of religion from six years old ; but they were fluctuating, and at length gave way to a habit of gaiety, (and to say the least) indifferency about religion. However, it pleased God, in the year 1620, to awaken him fully and effectually, by means of a funeral sermon, by Dr. Bambridge. He was now (to use his own expression) “ as one struck down by a mighty power ;” his sins crowded into his recollection, with all their aggravated circumstances ; and he was no

* Noncon. Memor. Vol. I. and Life prefixed to Vol. V. of his Works.

longer

longer able to withstand convictions, but felt and acknowledged, not only the guilt of his actions, but more especially the plague and corruption of his own heart. "God having (said he) proceeded thus far, I was humbled under his mighty hand, (as James says) with whom only and immediately I had to do; . . . being made sensible of God's hand in it, and that myself was merely passive."—"Here, says he, let me stand awhile astonished, as I did then. I can compare the fight and workings of my heart, arising from thence, to be as if I had in the heat of summer, looked down into the filth of a dungeon, where, by a clear light and piercing eye, I discerned millions of living crawling things, in the midst of that filth and liquid corruption." Another thing which much affected him, was a conviction that his heart contained "not a mite of truly spiritual good. As the scripture (says he) describes true *inherent grace* to be some good in us toward the Lord our God, which none of my goodness or ingenuity was, . . . I was abundantly convinced." These reflections on original sin, led him up to the fall of Adam, where he found the source of all his misery.

From this period, he became a sound convert and a useful preacher; applying all his study, both in his writings and pulpit discourses, to promote the glory of God, in the conversion and edification of souls.

During the high-church persecution, he withdrew for some time abroad; but returned during the Long Parlia-

Parliament. He was a member of the assembly of divines, one of the triers, and president of Magdalen College, Oxford. At the Restoration, he was dismissed, and in the eightieth year of his age, died in "the fullest assurance of faith, and with such expressions of joy, thankfulness, and admiration, of God's free grace, as extremely affected all who heard him."

*T H O M A S G O U G E *.*

Born A. D. 1604. Died 1681.

This pious nonconformist was eminently distinguished by his benevolence and charity. He was twenty-four years minister of St. Sepulchre's in London, where he was greatly beloved and respected. Every morning in the week, he catechized the poor, and once a week gave them money, changing the day to insure their attendance. Those that were able to work, he found employment for, paid them for their labour, and disposed of it as he could. After quitting this living, from scruples of conscience, he for some time desisted from his public labours, but not from his private charities. He was happy in a very equable temper; seldom merry, but never sad. He was

* Nonconf. Memor. Vol. I.---Fun. Sermon, by Tillotson.

clothed

clothed with humility, and ornamented with a *meek* and *quiet spirit*.

But his most conspicuous virtue was charity, which he made the business of his life. Before the fire of London, he possessed a liberal estate, but suffered so much in that calamity, that when his wife died, and he had provided for his child, he had but 150*l.* per annum left; of this, however, ("Blush, grandeur, blush!") he constantly gave *one hundred* to the poor; and this with that judgment and discretion, that he produced more good from it, than some could have done with a great deal more.

For about the last ten years of his life, he applied his charity to Wales, where it was greatly wanted, using the utmost interest to collect the charity of his friends to assist his own; and urged the wealthy to devote, at least, the tenth of their estates for this purpose. The chief objects of his attention were persecuted ministers, and the children of the poor, for these latter he founded at least *three* or *four hundred schools*; he procured an edition of 8000 of the Welch Bible, and liturgy; and such was his liberal mind, that he freely distributed the church Catechism and Common Prayer, as well as other books of piety, even after he became a Dissenter.

To the present age it may seem harmly credible, that during this course of benevolence, he was even persecuted for preaching; but such were the times! However, he was gently released from a scene of almost

most unexampled service. He died suddenly in sleep, and thus literally slept in Jesus.

“ The years he lived were *near* fourscore ;
 “ But, count his virtues, he liv’d *more* ;
 “ And number him by doing good,
 “ He liv’d the age before the flood *.”

His funeral sermon was preached by Dr. (afterwards archbishop) Tillotson, from whom this character is chiefly taken. Mr. Baxter says, “ He never heard any one person speak a word to his dishonour ; no, not even the highest prelatists themselves ; save only, that he conformed not to their impositions.”

Mr. Gouge’s works were all practical ; one of the best of them is, his “ Christian Directions to Walk with God,” and one of those directions is, “ Beg the gracious assistance of God’s Spirit, which helpeth our infirmities, and teacheth us to pray as we ought ; therefore called the SPIRIT of *grace* and *supplication*.”
 —This is the spirit in which he lived and acted.

* Bishop Corbet’s Elegy on his Father.

DR. JOHN OWEN*.

Born A. D. 1616. Died 1683.

If there be any honour in pedigrees (as some persons still suppose) our divine was descended from a Welch prince, of the last regal family in Wales; but the doctor himself was born in Oxfordshire. He had an early attachment to learning, and was admitted in the university at twelve years old, where his first ruling temper, he confesses, to have been ambition. It pleased God, however, while he was a young man to visit him with serious impressions: these brought on a distress of mind, which, together with some external trials, threw him for three months into a deep melancholy, and it was some years before he could recover a settled peace of mind. Near five years, however, from the commencement of his distress, the Lord was pleased to restore him to that peace by the accidental sermon of a stranger, of whom he never could procure any knowledge.

Mr. Owen went through a variety of situations, in which he acquitted himself as an acceptable preacher and an able divine. His character and abilities recommended him to the notice of Cromwell, who constrained him to travel with him both to Ireland and Scotland, till the house of commons appointed him

* Bio. Brit.—and Noncon. Memorial.

to the deanery of Christ church, Oxford; and the next year he was chosen vice-chancellor of the university, in which office he continued about five years.

After this he had his share in the troubles and persecutions of the times. It is to his honour that he was one of the first English divines who admitted the rights of private judgment and general toleration. In political sentiments he was a stern republican, as appears by a sermon he preached before the house of commons during the commonwealth, in the year 1649, wherein he freely avows it as his opinion that all the monarchies of Europe were so "cemented with antichristian mortar," as he calls it, that they must all come down before the kingdom of Christ can be properly established; and, it should seem, he considered the overthrow of monarchy in England as a necessary prelude to that event.

Dr. Owen was a deep experimental divine, and one of the most able champions of the Calvinistic doctrines and independent church government. Among his other works, which are very voluminous, he wrote "*PNEUMATOLOGIA*," a folio discourse in defence of the person and work of the HOLY SPIRIT*. His "*Meditations on the glory of Christ*," form one of his last and best works, and evince a soul "growing in the temper of the heavenly state." But two days before his death he wrote to a friend, "I

* Of this a very cheap and judicious *Abridgment* has lately been published by the Rev. G. Burder.—Sold by Mr. Button.

am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of my consolation. I am leaving the ship of the church in a storm; but while the great pilot is in it, the loss of a poor under-rower will be inconsiderable."



ARCHBISHOP LEIGHTON*.

Born about 1614. Died 1684.

This amiable prelate was the son of that Dr. *Leighton* who suffered severely under Laud.

He received his education in Scotland, and it pleased God to ornament him with early piety. In respect of learning he wrote pure and elegant Latin; but his chief eminency was in the knowledge of the Scriptures and divinity. His system was Calvinism, which not only appeared to him the doctrine of the Scriptures, but the only scheme to secure at once the glory of God, and the salvation and comfort of the believer.

Believers (he observes) "finding the stream of GRACE in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns; yet they know that it hath its source, and shall return to that ocean which arises from their eternal

* *Burnet's own Times*, Bk. II. and III.

election,

election, and shall empty itself into that eternity of happiness and salvation *."

In 1684 this excellent man resigned his archbishopric of Glasgow, and retired to a private life in this country, where he spent his last ten years in a heavenly manner, dividing his time between his private devotions, public ministry, and acts of benevolence. *Burnet* calls him an "*angelical man*," and speaks of him in the highest stile of admiration. His death was answerable to his life — peaceful, comfortable, happy.

BISHOP PEARSON†.

Born 1612-13. Died 1686.

This celebrated divine received his learning first at Eton and afterwards at Cambridge. After his merit had led him through the inferior stages of preferment, in 1672, he was made bishop of Chester.

He bears the character of an excellent preacher, and a person of great judgment and general learning, and particularly eminent for his studies in chronology and ecclesiastical history. *Burnet* says he was "in

* Comment. on I Pet. i. 2.

† Biog. Brit. and Gen. Dict.

all respects the greatest divine of the age ;” and yet, great as he was, experienced the vanity of all human attainments, for some time before his death he lost his memory, and was reduced to second childhood.

The principal theological work of this prelate is his “Exposition of the Creed,” wherein, speaking of the office of the Holy Spirit in the salvation of sinners, he divides it into several branches, 1. ILLUMINATION ; not only external by the Scriptures ; but *internal*, “ by which we are inclined to the obedience of faith, in assenting to those truths which unto a natural and carnal man are foolishness.—2. REGENERATION : for our natural corruption consisting in an aversion of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit.—3. His office is to LEAD, DIRECT, and GOVERN us in our actions and conversations, that we may perform those things that are well pleasing in the sight of God.—4. To JOIN us unto Christ, and make us members of that one body of which he is the head.—5. To assure us of the ADOPTION of sons, to create in us a sense of the paternal love of God towards us, and to give us an *earnest* of our everlasting inheritance *.”

* Article VIII.

REV.

REV. JOHN BUNYAN*.

Born A. D. 1628. Died 1688.

John Bunyan was the offspring of honest, but very poor parents, who were capable of giving him no other education than common reading and writing; and even that he soon lost, by an early course of vice and profaneness. Swearing, lying, and blaspheming, he learned in infancy, and carried it to such proficiency, that a woman of no religion one day told him, "he was the ugliest fellow for swearing that ever she heard in all her life, and able to spoil all the youth of the town." This severely checked him, and together with some other incidents, and in particular some alarming dreams, produced a temporary reformation; but it made him rather a Pharisee than a Christian.

Some time after this he overheard some poor women talking of the various branches of christian experience "with such an air of joy and pleasantness of Scripture language, and such an appearance of grace in all they said, that they seemed to him as if they had found a new world; as if they were *people that dwelt alone, and not to be reckoned among the nations* †."

This discourse much affected him, and he began to seek such company, and to aspire after the like expe-

* Biog. Diſt.—Life prefixed to his works—Grace Abounding, &c.

† Num. xxiii. 9.

rience; and from this time he had to combat an uncommon variety of temptations till the year 1655, when he was admitted member of a Baptist congregation at Bedford, where he was soon called to a new scene of action as a minister of the gospel, though he had been bred up to the low profession of a tinker.

As this circumstance may possibly excite the ridicule of some little minds, I would just observe, that it was an ancient custom among the Jews to educate all their youth to some business or mechanic art; even though intended afterwards to fill the seats of learning (as was Paul's case): that Jesus Christ himself was a carpenter, and the first Christian preachers either mariners or handicraft-men.—Bunyan likewise was an author, and wrote many plain and practical religious books. His "Holy War" would have sufficiently established his character as a man of genius, had he written nothing else; but his "Pilgrim's Progress" sets him above all competition as an allegorical writer. It is indeed admitted to be (as Mr. Toplady says) "a master-piece of piety and genius;" and very few books have gone through so many editions, or have been translated into so many languages.

I would only add, that this good man suffered, first and last, not less than twelve years imprisonment for conscience sake, in Bedford gaol, and was at last delivered by the good offices of bishop *Barlow*.—Mr. Bunyan bore an excellent private character, was very successful in his ministry—and, dying at
London

London very happy, gave his name (if I mistake not) to Bunhill-fields, where he was buried.

BISHOP H O P K I N S *.

Born A. D. 1633. Died 1690.

The Rev. Ezekiel Hopkins was born in Devonshire, and educated to the ministry. Mr. Hervey says he was "a pious and affectionate preacher;" and after labouring in an inferior sphere, he was appointed bishop of Raphoe, and afterwards of Derry. At the Revolution, however, he left that kingdom, and came to a living in London, where he laboured as a parish minister till his death, which was very happy and triumphant.

Many of his discourses are printed; his "Almost Christian" strikes me as so excellent, that I make no apology for inserting a short extract therefrom, in which the reader will observe his happy talent at illustrating his sentiments with apposite comparisons. Thus in discoursing of divine ILLUMINATION, he distinguishes it from that which is merely natural in two respects, as it is *influential* and *transforming*. 1. "As the light of the Sun doth not serve only to paint the world, and varnish over the beauty and variety of several creatures that are in it; but carries in it a grate-

ful heat, and cherishing *influence*, which operates into them and refresheth them; and as the light discovers their beauty, so these influences encrease it: so saving illumination not only illustrates the soul by its light; but likewise by the congenialness of its influences, draws sap into it, and fruit from it. Such is not the illumination of an unregenerate man; it is but a barren light, and only serves to paint his understanding.”

“That illumination that is saving, is *transforming*. [2 Cor. iii. 18.] If a beam of the Sun falls upon a looking-glass, it not only makes it glitter with a glorious light, but it represents the very image of the Sun in the glass; but let it beat never so clearly and strongly upon a mud-wall, though it enlightens it, it doth not thereby leave its image upon it. So truly, illumination that is saving, doth not only irradiate, but transform.”

REV. JOHN FLAVEL*.

Born A. D. 1630. Died 1691.

Mr. Flavel was a very pious, affectionate, and useful preacher at Dartmouth in Kent, who enjoyed much of the divine presence in his own soul, and was

* Life prefixed to Works.

an eminent mean of conferring the same grace on others. Of the former, a remarkable instance occurs in his *Pneumatologia*, which, though related as of a third person, is believed to be of himself. The story is, that being on a journey, he found his mind uncommonly fixed on divine and heavenly subjects, which contemplation meeting no interruption on the way, kept increasing and swelling, till he was involved as in an ocean of divine rapture; wherein he "utterly lost the sight and sense of this world, and all the concerns thereof, and for some hours knew no more where he was, than if he had been in a deep sleep upon his bed;" till at last by the bleeding of his nose, and want of food, he began to find himself very faint, and was constrained to sit down by the side of a spring to wash and refresh himself. Here he wished to have laid down to die, and partly believed he should have done "But death (he said) had the most amiable face in his eye that ever he beheld, except the face of Jesus Christ, which made it so; and he could not remember (though he believed he should die there) that he had one thought of his wife or children, or any other earthly concernment." Being refreshed, however, by that spring, he continued his journey; his horse, knowing the road, carried him to his wonted inn, having travelled that day about thirty miles, and enjoyed such a foretaste of heaven, as must seem incredible to those who never experienced any thing of the kind; and will probably
be

be condemned by them as an enthusiastic delusion.— But why?—We well know that men, who enter deeply into philosophy, or the other sciences, are often so absorbed in their favourite pursuits, as to be insensible to all other objects; and sometimes become so absent (as we call it) as to be incapable of the common concerns of human life: why then is it impossible that the love of God, and the contemplation of divine truths should sometimes fill and overflow the human heart?

Mr. Flavel's life abounded with wonderful incidents; and his Diary is filled with rich and happy experiences of *divine influence*, but I must forbear enlarging, and will only add that he was remarkable for his fervency, both in public and private prayer.

DR. W. BATES*.

Born 1625. Died 1699.

This eminent nonconformist minister, was sometime chaplain to king Charles II. and repeatedly offered a bishopric, but from conscience, repeatedly declined it. His eloquence procured him the epithet of "the silver-tongued Bates," and his character and

* Bio. Brit.—Noncon. Mem. Vol. I.

abilities procured him the friendship of the greatest and best men of his time.

“ I never knew any one (says Mr. Howe, who preached the funeral sermon for Dr. Bates) more frequent or affectionate in the admiration of divine grace, upon all occasions, than he was ; as none had a deeper sense of the impotence and pravity of human nature.”

The following passage, while it confirms this remark, at the same time exhibits a fine specimen of his eloquence, which might not unfitly be compared to that of the celebrated Chrysostome.

“ The efficacious influence of the Holy Spirit, is requisite to change the will, that with a free and full consent, our will may desire and prosecute the spiritual eternal good. If men had a sensible and strong assurance of the eternal state hereafter : if all those who lived godly in a visible manner, ascended with Elias to heaven ; and if all who continue in their sins, visibly descended into hell (as Korah and his company were swallowed by the earth :) if men could hear the joyful exultations of the saints above, and the high praises of God ; then hear the desperate cries, and deep complaints of the damned : nay, if one, according to the desire of the rich man, was sent from the doleful regions below, and with his fiery tongue, should preach a sermon on those torments, not describing them at a distance, but by a sensible demonstration in himself ; yet this *alone* would not be sufficient to draw

off men's hearts, from the deceitful and transitory happiness of this life, and to fasten them on the perfect and eternal happiness of the next *."

We now return to the secular witnesses of this period.

SACKVILLE, EARL OF DORSET †.

Born A. D. 1536. Died 1608.

This nobleman was educated at Oxford, of which he was many years chancellor.

In the course of his time, he acted a very conspicuous part in public business. He was ambassador from queen Elizabeth to Charles IX. and in the Low Countries; and afterwards succeeded lord Burleigh, as lord high treasurer of England.

This peer possessed respectable literary abilities, and a deep knowledge in the history and political concerns of his country. His disposition was very munificent and charitable, and he had the happiness of enjoying fifty-three years domestic felicity with one lady.

His last will has been noticed for discovering a remarkable spirit of piety and seriousness. I shall, therefore, select therefrom, the following extract.

* *Bates's Sovereign and final Happiness of Man.*

† *Bio. Brit. and Collins's Peerage. Vol. I.*

"First,

“ First, therefore, as a living creature, most bound thereunto, I prostrate myself in all humility and thankfulness at the feet of my Creator, Redeemer, and Saviour. Rendering unto his divine Majesty hearty thanks for that he hath vouchsafed to create me a man; but specially, in that he hath pleased to make me a Christian man, whereby in this life I may joy and rejoice with the sound and badge of that glorious name: and, when I go from hence, I may thereby, and through the mercies and goodness of Jesus Christ, depart and die in assurance and comfort of my soul and body’s salvation and resurrection, and to rest at his right hand. To him, therefore, my most merciful and omnipotent God, . . . I bequeath my soul, firmly and assuredly trusting, believing, and freely confessing, that by the death and passion of his Son Jesus Christ, and by his only mercy, and not by any good work or merit of mine own (. . . . all which, when I have done, yet am I but an unprofitable servant . . .) I shall live and partake with his saints of that eternal . . . bliss and happiness, which he hath prepared for his elect, of which number I do confidently and steadfastly hope, know, and believe, that I am one.”

HENRY, PRINCE OF WALES *.

Born A. D. 1593-4. Died 1612.

This prince was the eldest son of our king James the First, and, in his time, the darling hope of these nations.

His education was committed to the earl of Mar, who acquitted his trust much to the king's satisfaction, and to his own honour. A Mr. *Ad. Newton*, was his tutor in literature, and Mr. *R. Preston*, (afterwards earl of Desmond) taught him the fashionable exercises of riding, dancing, &c. In 1610, he was created prince of Wales, a title which had lain long dormant; but, before he attained nineteen years of age, it pleased God to take him to superior honours.

When his last illness grew desperate, archbishop *Abbot* visited and prayed with him.

He enquired of his religion, and of the state of his soul—"of his faith in Christ, only by whom and in whom, without any merit of his, he could be assured of remission of all his sins;" this the prince confessed to be his sincere belief. When he drew near his end, and was passed the power of speech, being desired to give some signal of his faith and hope of the blessed resurrection; this he did, by elevating

* Life by Dr. *Birch*.

both his hands. His funeral sermon was preached by the above-named archbishop, and another was preached to his family, at the breaking up of his household, by his chaplain, bishop *Hall*, who calls him a "glorious saint."

"His sentiments of piety (says Dr. Birch) were strong and habitual, and his zeal for the interests of religion such, that he would, if he had lived, have used his endeavours for reconciling the divisions among its professors. He usually retired three times a day for his private devotions, and was scarce once a month absent from the public prayers, where his behaviour was highly decent and exemplary; and his attention to the preacher the most fixed imaginable. He had the greatest esteem for all divines, whose character and conduct corresponded with their profession: but could not conceal his indignation, against such as acted inconsistently with it; and he, above all things, abhorred flattery and vain glory in them."

The following anecdotes will confirm this character.—Once, as he was hunting, the sport was totally spoiled by a butcher's dog killing the stag. Some of the company endeavoured to excite his anger against the owner of the dog, and told him, that on such an occasion, his father (though a religious man in his way) would have sworn so, that no man could have borne it; but the young prince calmly replied, "All the pleasure in the world is not worth an oath."

On another occasion, some persons railing against

puritan preachers, he said, He knew not what they called puritan preaching; but he loved that preaching which went *nearest to the heart*. An admirable proof of his taste in this respect, he gave in the choice of Dr. (afterwards bishop) *Hall*, for his chaplain.

JOHN LORD HARRINGTON*.

Born A. D. 1592. Died 1613-14.

This pious young nobleman was the intimate friend and correspondent of the preceding prince Henry. He possessed good natural parts, and had an education suitable to his rank; but was chiefly eminent for his piety and religion, which was very uncommon.

He was particularly strict in family duty, and in the devotion of the Sabbath. He made it his constant practice to keep a diary of his experience, in which he carefully minuted his progress in the divine life, and the additional strength he gained from time to time over his natural corruptions.

In his last sickness he rightly apprehended his dissolution drew near; as his illness appeared to be the effect of some slow, but fatal, poison, received from

* *Nugæ Antiq. and Clark's Lives.*

the Jesuits, as was supposed, during his foreign travels.

Death, however, was no object of terror to him, for he earnestly desired his celestial home. But about two hours before his decease he declared that he still felt the "comfort and joys of assured salvation by Christ Jesus." And when the hour of his departure arrived, he exclaimed, "O that joy! O, my God, when shall I be with thee!"

Thus lived and died this excellent young man, within twelve months after succeeding to his father's title and estate, as lord Harrington of Exton.

LADY LUCY JERVOICE*.

Died 1641.

This lady was not only distinguished for eminent and evangelical piety and virtue; but in her last sickness had remarkable experience of the power of divine grace, which alone is able to administer "living comforts in dying moments."

Having had some trying sensations of spiritual desertion, she one day, in her last sickness, cried out to a friend,—“O he is come! he is come”—“Who is

* *Wilford's Lives.*

come?”

come?" said her friend—"The Spirit of comfort is come, and hath testified to my spirit that Jesus Christ is mine; and that, through him, heaven shall be mine hereafter."

After this she called together her children, and blessed them in these emphatic words—"The God of Abraham, the God of Isaac, the God of Jacob, bless you, and bestow upon you, not greatness, but goodness; not riches, but righteousness, and the graces of his Holy Spirit, that every one of you may live in the fear of God, in the faith of Christ, in all duty and obedience to your father, and true love to one another, all the days of your life."

J. BRUEN, Esq*.

Born about 1555. Died 1641.

Mr. Bruen was of an ancient and honourable family, of Bruen Stapleford, and brother to Mrs. *Catherine Brettergh*, of pious memory.

When any used to enquire when this gentleman received his first serious impressions, he used to answer, "Even of a child when little;" that is, about six or seven years of age.

In 1577, he went to Oxford, where he was strong-

* *Hinde's Life of Bruen, and Clark's Lives.*

ly tainted with popish superstitions, but recovered by the conversation of a Protestant friend ; after this, however, he laments that he too much gave way to the vain amusements of the age, particularly hunting and hawking, till it pleased God, when he was about thirty-two, to call him fully and finally home to himself ; ever after which, his life was very exemplary, and he was particularly eminent for the regularity and propriety of his family religion, and for encouraging and promoting the Protestant interest. In respect of the former, he was usually his own chaplain, and began the domestic service with “ a short prayer for *divine assistance* from the Lord the Spirit, and divine acceptance, through Jesus Christ the Mediator.”

Several weeks before his death, he was extremely weak, but bore his infirmities with truly Christian fortitude and resignation. Some of his last words were—“ The Lord is my portion, my help, and my trust ; his blessed Son Jesus is my Saviour and Redeemer—Even so, saith the Spirit unto my spirit—Even so, come Lord Jesus—O come—come—come.”

E. HOPKINS, Esq.

Born A. D. 1600. Died 1655 or 57.

This gentleman was born near Shrewsbury, and was brought up a Turkish merchant, in which line he continued many years, residing in London, till troublesome times obliged him and many others to seek an asylum in the wilderness of America; where he was appointed governor of Connecticut, which office he honorably sustained for several years between 1640 and 1654, when, upon the death of his elder brother, he returned to England, and succeeded him as warden of the Fleet. He was also made a commissioner in the admiralty and navy, and chosen a member of the house of commons.

These honours, however, were but transient, for he was speedily summoned to resign them. Though he had "walked with God" very closely, in the former part of his illness he was very much involved in spiritual darkness—which the Lord afterwards dissipated with the brightness of his appearing. When the scene was thus materially changed, one said to him, "Sir, the Lord hath enlarged your faith:—He replied, "Friend, this is *sense*. The Lord hath even satisfied my sense. I am sensibly satisfied of everlasting glory."—Was not this faith—the substance of things hoped for?"

* Burnham's Memor. No. LXXXII. Morse's Amer. Geo. p. 242.

JOHN MILTON*.

Born A. D. 1608. Died 1674.

The particulars of the life of this Father of English epic poetry are well known; and his genius, like his works, universally admired. But Milton was not merely a man of genius and a poet; his learning also was very considerable, both in the sciences, languages, and classic authors. He was an enemy to all tyranny or usurpation, whether of kings or prelates, and even to kings and prelates themselves.

He was also the champion of toleration, and published, in bishop Newton's opinion, the best defence of the liberty of the press which ever was published.

As to his religion, he was a zealous protestant, and deeply studied the sacred Scriptures. His system of divinity may be seen to best advantage in his *Paradise Lost*; and was, if I mistake not, nearly the same with that of Usher and Davenant†. Upon my subject, I beg leave to transcribe a beautiful passage, referring to the penitence of our first parents, which I hope was not merely imaginary.

" Thus they in lowliest plight repentant stood
Praying; for from the mercy-seat above

* Bio. Brit. and Life by Bishop Newton.

† See Bk. III. l. 167, &c.

Prevenient grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd
 Unutterable, which the Spirit of prayer
 Inspir'd, and wing'd for heav'n with speedier flight
 Than loudest oratory:
 To heav'n their prayers
 Flew up, nor miss'd the way;
 in they pass'd
 Dimensionless thro' heav'nly doors; then clad
 With incense, where the golden altar fum'd
 By their great intercessor, came in sight
 Before the Father's throne: them the glad Son
 Presenting, thus to intercede began *."

And that these were our Bard's genuine sentiments
 appears from the following passage in his book of *True
 Religion*; which also exhibits a liberality of sentiment
 not very common in his time.

" It is a human frailty to err, and no man is infal-
 lible here on earth. But so long as all these profess
 to set the word of God only before them for the rule
 of faith and obedience; and use all diligence and sin-
 cerity of heart by reading, by learning, by study, by
 prayer for the *illumination of the Holy Spirit* to un-
 derstand the rule and obey it, they have done what
 man can do: God will assuredly pardon them as he
 did the friends of Job, good and pious men, though

† Bk. XI. l. 1, &c.

much

much mistaken, as there it appears, in some points of doctrine *."

It has been made a reflection on Milton's memory, that latterly he attended no public worship; but as latterly he scarce never went abroad at all (as the same writer observes) it is not to be inferred that he disapproved it. That a blind infirm man, upon the verge of 70, should be inclined to stay at home, is nothing wonderful. But waving this, let the reader note, the complexion of those times. This was the latter part of the reign of Charles II. Was it to be expected that the great champion of liberty should countenance the hierarchy and high church principles with his presence? Or would it have been prudent in him, aged and blind as he was, to have hazarded, or rather to have courted, a gaol—by attending the conventicles of dissenters?

JUDGE HALE†.

Born A. D. 1609. Died 1676.

Sir Matthew Hale was educated to the law under the patronage of attorney-general Noy and Mr. Selden. His parts were quick, his memory good, and

* Quoted Gen. Dict. in Milton. Note (o).

† Life by Burnet—Bio. Dict. and Bio. Evan. Vol. III.

his application indefatigable ; so that he attained, beside his professional knowledge, a considerable acquaintance with the civil law, several branches of the mathematics, history, experimental philosophy, physic, and above all, divinity.

Mr. Hale's conversion was thus effected. During the time of his studies, being in some jovial company, a fellow student of his drank to such excess, that he fell down apparently dead. Mr. H. was so alarmed at this circumstance, that he retired to pray for the youth's recovery, and for his own forgiveness, vowing, at the same time, never more to keep such company, nor to drink an health ; which he ever after religiously observed.

His excellent *Contemplations* abound with testimonies to the truth of experimental religion in all its branches. In one of them, particularly, speaking of the scriptures, he says, " The powerful Spirit of God works up in the soul an assent unto them, and that of such a strength, as is no less convincing than science itself, which is faith ; and therefore faith, thus wrought, purifies the heart as well as the life ; and for a constant and unintermitted application, and reminding us of these truths, God is pleased to assist us with the continual *assisting grace* of his Spirit *."

In another place, speaking of the secret guidance and direction of the good Spirit of God, he extends it to temporals as well as spirituals ; and adds—" I can

* Contempl. Part II. p. 40, 8vo.

call my own experience to witness, that even in the external actions of my whole life, I was never disappointed of the best guidance and direction, when I have in humility and sincerity implored the secret direction and guidance of the divine wisdom."

BULSTRODE WHITELOCKE, Esq.*

Born A. D. 1605. Died 1675-6.

This gentleman was a great lawyer, a great statesman, and a great parliamentary orator. In short, he was a man "of considerable learning, and endowed with many valuable qualities."—Mr. Kimber calls him "a gentleman of great judgment and temper, who filled some of the highest posts under the usurpation; always humane, candid, and ingenuous; and after having been twenty years upon the public stage, passed the last fifteen of his life in privacy and retirement."

In examining the essays of commissioner White-locke (as he is commonly called) I was pleased to find him so early, and so able an advocate for toleration. "The variety of opinions (says he) ought to be looked upon as an argument only of *diversity of operations*,

* Bio. Brit.

while the *Spirit* is the *same*; and that another man believes not so well as I [do], is only an argument that I have a better and clearer *illumination* than he and this is no cause for me to persecute him, but rather that he be indulged *.”

In his retirement from the world, being visited by a friend, he expressed himself as follows :

“ I have ever thought there has been [but] one true religion in the world, and that is the work of the Spirit of God in the hearts and souls of men. There have been, indeed, divers forms and shapes of things, through the many dispensations of God to men, answerable to his own wise ends, in reference to the low and uncertain state of man in the world. The old world had the Spirit of God, and the new world has the same Spirit, both Jew and Gentile, and it strives with all : and they who have been led by it, have been the good people in every dispensation of God to the world and I myself must say, that *I have felt it from a child*, to convince me of my evil and vanity, and it has often given me a true measure of this poor world, and some taste of divine things ; and it is my grief, that I did not more early apply my soul to it : for I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it, and that it is both ready and able to instruct and lead, and preserve those who will humbly and sin-

* *Essays*, p. 47.

cerely hearken to it. So that my religion is, the good Spirit of God in my heart ; I mean, what that has wrought in me and for me *."

WILMOT, EARL OF ROCHESTER †.

Died A. D. 1680.

Honourably descended, liberally educated, and endowed with very quick natural parts, this nobleman dedicated all his talents, natural and acquired, to the service of vice and atheism : yet it pleased God in him, to give an eminent example of the riches of his mercy to repenting sinners.

Some particulars of his experience, as related by himself, are too extraordinary to be omitted.

On his journey into the west of England, sometime before his last illness, it appears he had been arguing with uncommon zeal and earnestness, against God and religion ; like Saul, however, he found it "hard to kick against the pricks ;" and suffered much from his own conscience on this occasion.

One day, at an atheistical meeting, at the house of a person of quality, he undertook to be the principal

* Quoted, *Power of Religion upon the Mind*, p. 33, 4.

† Life by *Burnett*, and Fun. Sermon by *Parsons*.

champion of impiety, and received the applauses of the whole company : but here again his conscience reproached him, and he exclaimed to himself, " Good God ! that a man who walks upright, who sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator ! "

These successive convictions, however, gradually wore off ; and it was not till his last and fatal illness, that he appears to have been savingly convinced, and truly converted. Then he saw the " exceeding sinfulness of sin," and learned the true value of the atonement on which were his hopes of pardon founded. " Shall the joys of heaven (exclaimed he) be conferred on me ? O mighty Saviour, never, but through thy infinite love and satisfaction ! O never, but by the purchase of thy blood ! "

The Scriptures, which had so often been the subject of his ridicule, now appeared extremely beautiful. Those apparent inconsistencies, which his corrupt mind had been used to magnify, now vanished, as he found them to be the power of God to his salvation.

Two considerable proofs of the soundness of his conversion, were the zeal and fidelity with which he reproved his old companions in sin ; and his earnest desire for the destruction of his obscene and profane writings.

The following instrument of his recantation very properly exhibits the true character of his conversion.

" For

“ For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am preparing to be judged, that from the bottom of my soul I detest and abhor the whole course of my former wicked life: that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices; by which I have hitherto lived without hope and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such is, to warn them in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness: Amen.

J. ROCHESTER.

Delivered and signed in the presence of

ANN ROCHESTER.

R. PARSONS.

Indeed the death of this nobleman forms a perfect and happy contrast to his former life, in almost every particular: and his last days were as full of holy rap-

rapture, as his former ones had been of atheism and impiety. "I shall now die: (said he, three or four days before his end), I shall now die! But O! what unspeakable glories do I see! What joys, beyond thought or expression am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O how I long to die, and be with my Saviour!"

Thus where sin so eminently abounded, grace yet super-abounded more.



HON. ROBERT BOYLE*.

Born A.D. 1626-7. Died 1731.

This eminent Christian philosopher was born in Ireland. Soon after his education was completed, he made a tour to various parts of Europe. While at Geneva his mind was harrassed with many distressing doubts relative to Christianity, which led him almost to despair and suicide.

This set him about enquiries which terminated in confirming his faith; yet not so (he says) that "the fleeting clouds of doubt and disbelief did never after cease now and then to darken the serenity of his quiet: which made him often say, that injections of this kind were such a disease to his faith, as the tooth-ach

* Bio. Dict. and Life by Burnett.

is to the body, which, though it be not mortal, is yet very troublesome."

This excellent man was not only distinguished by his liberality, spending near a 1000*l. per annum* in charities, but that charity was principally diverted into a particular line—that of extending the knowledge of Christ and the Scriptures. With this view he was at a great expence in procuring editions of the Bible, Testament, and other religious books, to be printed in various languages, and dispersed in America, the East Indies, the Levant, Ireland, and various other parts of the world.

He was repeatedly offered a peerage, but did not see the charms which some have found in a coronet. He was also persuaded to the ministry, but declined it, because he did not feel any tendency of mind which he could safely esteem "a call from the Holy Ghost." At the same time he thought "what he wrote with respect to religion would have so much greater weight as coming from a layman;" since he well knew that the irreligious fortified themselves against all that the clergy could offer, by supposing and saying that it was their trade, and they were paid for it.

It is well known that Mr. Boyle's chief delight and employment was in experimental philosophy, which made him one of the most active and useful members of the Royal Society; and he concludes an article of his will, relating to that Society, by
"wish-

—“wishing them a happy success in their attempts to discover the true nature of the works of God; and praying that they, and all other searchers into physical truths, may cordially refer their attainments, to the glory of the great Author of Nature, and to the comfort of mankind.”

The moral character of Mr. Boyle was unexceptionable; and his reverence for God and religion, the most profound. Bishop *Burnet* relates, that he always made a kind of pause in his discourse, when he named the Deity.

His attachment to Christianity and the Scriptures, is discernible in all his writings, and in all his conduct; and his sentiments of divine truth, were just and evangelical.—Speaking of assurance of faith, he says, “This *production of the Spirit* in our hearts, may be justly termed, as the Spirit himself is in Scripture, an *Earnest*; which, though by being such, it confesses itself not to be the entire sum, yet is not only a *part*, but a *pledge*.”

This gentleman lived forty years with his sister, lady *Ranelagh*, a woman of great and eminent piety; and they died within a few days of each other. It is no wonder if many considered this happy pair as hypocondraic and unhappy: the pleasures of true piety are such as the world knows nothing of.

JAMES

JAMES BONNELL, Esq.

Born A. D. 1653. Died 1699.

Mr. Bonnell was born at Geneva, where his father resided as a merchant. He had a very early sense of religion, as himself informs us.—“From the beginning of my life (says he), I had a great sense of piety.—Lord! my corruptions I had from nature; I brought *them* with me into the world; *this* was thy grace, thy gift, thy undeserved favour.” He began to study “the Practice of Piety” at eleven years old, and to form his devotions on the plan there laid down. He confesses, however, that at this time his notions were “obscure” and vague, owing chiefly to the books he had been used to converse with. “Yet I hope (says he) God will lay no sin to my charge that might arise from thence; since it was what I was capable of from the instruction I then had.”

About fourteen Mr. Bonnell was sent to a philosophical school in Oxfordshire, and afterwards to Catherine Hall, Cambridge, where he was fellow student with Mr. Styrpe. After this he travelled to Holland and Flanders, as private tutor to a gentleman's sons; and in 1684, went to Ireland, as accountant-general, in right of a patent granted to his deceased father. Here he waited the event of the Revolution, which gave him great pleasure; and died in the close of the last century, comfortably depending on the Redeemer's merits.

C H A P.

C H A P. XII.

WITNESSES TO EXPERIMENTAL RELIGION IN
THE PRESENT CENTURY.

ARCHBISHOP *F E N E L O N**.

Born A. D. 1651. Died 1715.

WE shall arrange the evidences of this century in the same order as those of the preceding, beginning the foreign divines with the good archbishop of Cambray, whose sublime and modest piety the best protestant writers agree to admire and commend.

It would be superfluous to adduce proof that the devotion of this excellent man arose from the work of the Spirit on his heart. Such devotion could originate from no other source, and we could do him no greater injury than to suppose it. Indeed his error, if it was an error, lay on the other side; his enemies being judges.

* Gen. and Bio. Dict. and Life by *Ramsay*.

To be in earnest in religion is, with formalists and ceremony-mongers, the worst of crimes, because it condemns their hypocrisy; as the Jews told our Redeemer—"In so saying thou reproachest us also." And it is as little wonderful that profane minds ridicule a religion so much above their comprehension, and so contrary to their corrupt passions. Our bishop excellently rallies the latter characters in the following passage, which is part of the animated conclusion of a sermon on the feast of St. Bernard.

"Who are you, ye profane men, who laugh when you see a renewed sinner following Jesus Christ, and counteracting the torrent of his passions? What then, you cannot endure that we should declare ourselves openly for the God who created us? . . . According to you, it is a folly to live by faith, in hope of eternal life. Who then *are* you, you that make a jest of religion, as well as of the religious? Are you of another religion? Or do not you believe any? Go then out of our churches, begone from our mysteries; go live without hope, without Christ, without God in the world. Go where your impious brutal despair would hurry you. But, alas! who would believe it? You are christians, and you have promised to renounce the world and its pomps, to carry the cross after Jesus Christ, to despise all you see, and to aspire after invisible realities. . . . Miserable wretches! . . . You would have us think you wise, and you treat those as fools, who,

hoping for benefits which you pretend not to have renounced, labour to obtain them *."

From the noble family of this prelate, his genius, education, early popularity, rank, and the patronage, with which he was honoured, no person seemed more secure from the danger of persecution: yet so attached is persecution to true godliness, that none of these could screen a man who could not be content with the exterior form, and ceremonies of religion; but who taught the necessity of a new heart, and of divine agency, to effect that change. The bishop of Meaux, jealous of his character and abilities, wrote against his book of "the Maxims of the Saints,"—procured the censure of several other prelates against it, and afterwards the pope's infallible decree against twenty-three propositions selected from it.—The pope's judgment was not then of the small consideration it now is, in France. The good archbishop of Cambray was banished to his own diocese, where he led a most pious and exemplary life; the only blemish in which, was his submission to the censures of his Roman Father; and by an ill-judged modesty, sacrificing to an usurped authority the truths he could not but love and reverence. Ministers are ambassadors of Jesus Christ, and ought, in such cases, to preserve the dignity of the sacred character they represent; but, alas! every good man possesses not the

* Quoted *Robinson's Claude's Essay*, Vol. II. p. 501.

spirit of a Luther. *Paoli*, *Pascal*, and *Fenelon*, were three of the greatest geniuses, and the most pious christians, of modern ages; and yet neither of them had the courage properly to resist the tyranny of Rome.

Nothing can place the character of this amiable man in a stronger light, than the esteem in which he was held by the contending armies, which then ravaged Europe, and made his diocese, at one time, part of the seat of war. The French generals were perfectly charmed with his benevolence, particularly toward their wounded soldiers, with whom he filled his palace, and hired houses for those his palace would not contain. But it is more extraordinary that he was held in equal, or if possible, still greater admiration by the Protestant generals. Marlborough, Ormond, and Eugene, who, when they entered his territories, guarded them with the same care as if they had belonged to themselves, suffering no hand to ravage them, and contending in marks of attention and respect to him! Among his own people he was regarded as a father, especially to the poor: and he had no contention with his clergy or his flock, but which should excel in meekness and humility, and here always he had the advantage, — being, like Moses, “the meekest man (perhaps) in all the earth.”

The distinguishing tenet in Fenelon's theology, was the doctrine of the disinterested love of God for his own excellencies, independent of his relative be-

nevolence: an important feature also in the theological system of Madam Guion and the mystics; but not peculiar to them. The great president Edwards, and other divines of *New England*, have maintained the same principles in perhaps stronger terms, and avowed the evidence of it in their own experience. It becomes me to say but little. I confess it difficult with me to contemplate with pleasure the idea of God unconnected with his attributes of mercy and benevolence; and I believe it very possible that the best men may be sometimes deceived by their own hearts.—Thus far I read in the Scriptures, that the first and purest Christians upon earth loved God, BECAUSE *he first loved them* *—and the saints in heaven found their adoration of the Redeemer on the same ground—“Thou art worthy, FOR thou hast redeemed us by thy blood †.”

AUG. HERMAN FRANCKE †.

Born. A. D. 1663. Died 1727.

“I think him (said Mr. *Hervéy*) one of the most eminent Christians and extraordinary men I have ever heard of, as his *Pietas Hallensis*, which I have read

* 1 John. iv. 19.

† Rev. v. 9.

‡ *Pietas Hallensis.*

with

with admiration and deep humility, sufficiently demonstrates *." For the sake of such readers as are unacquainted with that excellent little book I shall give a very concise account of it. The book itself is a short account of the erection of a spacious hospital and college at *Glauca*, near Halle, where Francke was minister, and which, I believe, still subsists, and flourishes.

About the beginning of the year 1694, soon after he came to *Glauca*, this excellent man began to administer to the temporal and spiritual necessities of his poor neighbours; the next year he fixed a box up in his parlour, with some suitable texts of Scripture inscribed upon it, to excite the charity of his visitants. Within about three months a certain person put in to the value of 18 shillings and sixpence, English money. This sum he judged sufficient for the foundation of a charity school, and, in full assurance of faith, actually began one; this, under many difficulties and discouragements, still encreasing, a house was hired, and a student engaged as the schoolmaster, till, in 1698, he projected the plan of an hospital, and laid the foundation. Within twelve months the building, which was of stone, was ready for the roof, and it was completed like the second temple of the Jews, "with shoutings of GRACE, GRACE unto it." What is most remarkable in this affair is, that it was not begun upon any settled fund, or on the promises of human support; but, as himself says, "with a hearty depend-

* *Hervey's Letters*, No. CLIV.;

ence upon the providence, of God;" and, indeed he received his supplies from Providence from time to time in a manner little short of miraculous, and generally in the very hour of extreme necessity. I will give only one instance as a sample of many.

"About Michaelmas, 1699, (says he) I was in great want again. In a fair day, I took a walk, and viewing the most glorious fabric of the heavens, I found myself remarkably strengthened in faith, by the *gracious operations of the Spirit of God*; and these, and the like thoughts, were suggested to my mind: "How excellent a thing it is for any one, though deprived of all outward helps, and having nothing to depend on, but an interest in the living God, the Creator of heaven and earth, to put his trust in him alone, and not to despond in extreme poverty." Now, though I well knew that the very same day I wanted money, yet I found myself not cast down; just as I came home, the steward addressing himself to me, said, "Is there any money brought in?" For it being Saturday, he was to pay the workmen employed in the building of the hospital. To this I answered, "No: but I believe in God." Scarce was the word out of my mouth, when I was told a student wanted to speak with me, who then brought thirty crowns from a person, whose name he would not discover. Whereupon I asked the steward, how much he wanted at present? He said, thirty crowns. . . . And so we were supplied in that very moment we wanted some relief,

relief, and even with that very sum which was required, which made the providence of God the more conspicuous."

By this, and many other no less wonderful instances, of divine providence, was this great work brought to a conclusion; and, in the year 1709, above 360 students and children, were freely maintained in the house, beside many more, who had their education gratis, and various other charitable purposes were answered by the institution.

REV. JAMES SAURIN*.

Born A. D. 1677. Died 1730.

Mr. Saurin had the honour, when only eight years old, to go into exile with his father, for the cause of Christ, at the same time as *Abbadie, Claude, Allix*, and innumerable other great men, of whom the world was not worthy, suffered the same sentence.

Saurin went to Geneva, where he pursued his studies, with some interruption, till 1700. Then he visited Holland and England, in the latter residing near five years, after which he returned to the Hague, and continued one of the pastors of the French church till his death. Mr. Saurin had a polite method of ad-

* Bio. Dict. and Memoirs by R. Robinson.

dress, a strong and melodious voice: his stile was eloquent, and often flowery, and he was always honoured with a crouded and brilliant audience.

His sermons abound with the great truths of practical and experimental religion: a short extract will be sufficient to our purpose.

“ I can never persuade myself that a man . . . in whom *the love of God hath been shed abroad by the Holy Ghost* given unto him, a man who thinks himself an object of the love of the great Supreme, and who knows that the great Supreme will not render him perfectly happy in this life, but in the next, can afford much time for the amusements of this ; . . . can make a very serious affair of having a great name in this world, of lodging in a palace, or of descending from an illustrious ancestry.”

“ If we consider, we shall find that those dispositions, which some of us treat as *enthusiasm*, and which others of us refer to *saints* of the first order, to whose perfections we have not the presumption to aspire; we shall find, I say, that these dispositions are more *essential* to Christianity, than we have hitherto imagined *.”

* Sermon VII. Vol. I. *Robinson's Translation*.

PRESIDENT

PRESIDENT *EDWARDS* *.

Born A. D. 1703. Died 1758.

This celebrated man was one of the first rate geniuses of America. He was educated to the ministry, and from very early years discovered a strong propensity to learning and religion. He was particularly attached to metaphysical studies, and read *Locke* with uncommon pleasure at thirteen. The natural vigour of his mind was great, and notwithstanding he never cultivated the beauties of composition, and is sometimes circuitous and obscure, there is a strength and energy in his reasonings, generally unanswerable. But our concern is chiefly with his experience, which we have, written by himself; and of which I shall give the reader a very concise abstract.

Mr. Edwards was favoured with early impressions of divine things, and while but a boy, before he went to college, took a peculiar pleasure in religious exercises, particularly private prayer. It was not, however, till a little before his entrance on the ministry, that he attained that sweet and powerful sense of divine truth, and of the amiableness of the divine nature which he afterwards enjoyed to a most remarkable degree. At this period, particularly, he found it hard to admit the sovereignty of God, and difficult to re-

* Life prefixed to Hist. of Redemption. Lond. edit. with Notes.

concile himself to the divine disposal; but as his knowledge and faith encreased, in proportion as he saw the excellency of the perfections of Deity, his will submitted, till it was, as himself expresses it, swallowed up in God's; and he could say of the severest dispensations both of Providence and grace, "even so, Father, for so it seemeth good in thy sight."

It was with our divine as with some other extraordinary christians, his latter attainments so very far exceeded his youthful experience, his affections became so much more spiritual and exalted, that he was led to question whether they sprang from the same source, or whether the former were any thing more than imagination and delusion. Far be it from me to decide; but it should be remembered, that the beams of noon-day come from the same sun as the early coruscations of the dawn, though there is an infinite disproportion in their warmth and brilliancy.

Mr. E. says, "I have many times had a sense of the glory of the Third Person in the Trinity in his office of Sanctifier, in his holy operations, communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared to me an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the Sun in its glory, sweetly and pleasantly diffusing light and life."

Mr. E. in the last year of his life was chosen president

ident of New Jersey college, which occasioned him to remove to Prince Town, where the physician of the place advised him to be inoculated, and the small pox taking an unfavourable turn, removed him to heaven before he had well entered on his new office upon earth. "Never did any mortal man (says his physician) more fully and clearly evidence the sincerity of his profession by one continued, universal, calm, chearful resignation, and patient submission to the divine will, through every stage of his disease, than he: not so much as one discontented expression, nor the least appearance of murmuring through the whole."

HEN. W. LUDOLF, Esq.

Born A. D. 1655. Died 1712.

Mr. Ludolf was appointed secretary to Prince George of Denmark, consort to our queen Anne, in the year 1686, which he resigned after a violent fit of illness in 1691. Previous to this period, he had repeated convictions, partly by means of a former fit of sickness, and partly under the ministry of Dr. *Spener*, of Frankford, a man of remarkable zeal, piety, and usefulness in the Lutheran churches. But

* *Reliquiæ Ludolfianæ*, with his Funeral Sermon, by *A. W. Boehm*.

under the disorder which afflicted him in this year (1691), his sense of divine things became more strong, permanent, and influential, insomuch, that at this time, he formed his grand project of propagating the gospel in the east; and in 1693, he set out for Russia, and a few years afterwards visited Smyrna, Constantinople, Jerusalem, Cairo, Alexandria, &c. returning in 1700, after making every enquiry he could into the state of religious knowledge in the east, and the best methods of improving it; and his thoughts on these subjects, were laid before the Society for promoting Christian knowledge. In 1703, he published the New Testament in *vulgar* Greek, for the use of the poor ignorant Christians in the Levant. The remainder of his life was employed in the same excellent manner, and both his time and property liberally devoted to the service of spiritual and experimental religion.

His usual method was, during his travels, frequently to write short meditations, or reflections of a spiritual nature, which he afterwards printed and dedicated to his royal master.

From one of these, I shall give a short extract, pertinent to our subject, and excellent in itself.

“ If a man learned all the languages of the world, they would signify nothing to him, unless he learned also God’s language, thereby to converse with him. Unless God himself opens our inward ear, we cannot understand the gentle whispers of his SPIRIT. Thus
our

our Saviour said to the Pharisees, they had not yet heard his Father's voice. And unless he teaches us how to speak to him, we shall never know how to pray to him; since prayer is the speech of the heart. But the worst of all is, that in the state of our corruption, we do not so much as desire to converse with God. Some ridicule the offering at such a conversation: and some, that are reckoned good men, think it not attainable in this life. However, without this conversation with God, all our other conversations are like to be trifling and sinful; and the brightest talents will prove but as many sacrifices to vanity *."

DR. *HERMAN BOERHAAVE* †.

Born A. D. 1766. Died 1738.

It is unnecessary to say any thing of the medical character of this great chymist and physician, all Europe is acquainted with and admires it; but it is not so generally known, that his piety and Christian virtues, were equal to his genius and professional knowledge.

As a man, Boerhaave was peculiarly esteemed for his great modesty; and as a Christian, his humility

* Medit. No. XXI.

† *Wilford's Lives*, p. 785.—*Gent. Mag.* 1738, 1739.

and submission to the divine will, were no less admirable. "He that loves God (he would say) ought to think nothing desirable, but what is most pleasing to the supreme goodness."

So far was this great man from a self-righteous principle, that when he heard of a criminal condemned to die, he used to say, "Who can tell whether this man is not better than I? or if I am better, it is not to be ascribed to myself, but to the goodness of God."

He constantly ascribed all his abilities to the bounty, and all his goodness to the grace of God.

It is said that his temper was naturally warm and hasty, but in the use of daily prayer and meditation, he learned to subdue it to the temper of the Gospel.

It was his constant rule to rise early in the morning, and to spend an hour in secret prayer, and in meditation, on some part of the Scriptures; and he used to say, "My morning's retirement gives me spirits for the day; and enables me to act, as in the immediate sight of God." He was particularly fond of such authors, as placed the love of God, and its consequential duties, in the clearest light; was, therefore, remarkably compassionate to his fellow creatures, and chearful in his family, even under the most trying afflictions.

BARON GEO. CH. DYKERN*.

Born A. D. 1710. Died 1759.

Among the wounded brought to Frankfort after the battle of Bergen, April 10, 1759, was baron Dykern, lieutenant general of the Saxon troops, in the service of the king of France. His descent was noble, and his education liberal; but after leaving the university, he turned his back on Christianity, and became a confirmed infidel. He was allowedly a man of considerable abilities, both as a statesman and a general; and it is remarkable, he received his fatal wound on his birth day. When that was declared to be mortal, he was prevailed on, with difficulty, to admit a clergyman. Dr. *Fresenius*, senior of the clergy at Frankfort, waited on him, and faithfully enquired of his soul. The general at first endeavoured to put him off with vague answers, professing, in general terms, a hope in the mercy of God, through the merits of his Son. But on the doctor's putting his questions very close, he at last broke out into this confession. "O Almighty God! I am a poor accursed finner, worthy of damnation: but Lord Jesus, eternal Son of God, thou diedst for *my* sins also. It is through thee alone I can be saved. It is through thee

* Account of his conversion and death, by Dr. *Fresenius*. Translated in the Gof. Mag. for April, 1777.

alone I can be saved. O give me faith, and strengthen it when given !” From this time he betook himself to prayer, and spent his remaining time as piously, as he had lately spent it profanely. To many officers and others who came to visit him, he “ talked freely and fully of Jesus, and of the grace of the Father in him, and of the power of the Holy Ghost through him ; wondering, without ceasing, at his having found Jesus, and at the happy change by which all things on this side eternity were become indifferent to him. The day before he departed, he declared, “ I have no doubt; not even a remote one. It is just the same with me, as if I had always believed, and never doubted, so gracious is the Lord Jesus to me a sinner.”

COUNT ZINZENDORF*.

Born A. D. 1690. Died 1760.

The late Mr. *La Trobe*, a Moravian minister of great respectability, and certainly well acquainted with his history and writings, gives the following character of the count. He was a “ Nobleman of high rank and education, had an enlarged mind, and a generous heart. He did not bind himself to the

* *La Trobe's* Pref. to his Translation of *Spangenberg's* Doctrine of the United Brethren.

trammels

trammels of scholastic divinity ; but the Scriptures of the Old and New Testament were his standard of truth, and from thence he sought for knowledge ; and, indeed he was so conversant with them, that the Bible was written in his memory, and on the table of his heart. But he was a man, and, of course, liable to mistakes. Having an open and generous mind, and being conversant with various sincere persons and sects in Christendom, he sought for the truth, though more or less covered with rubbish in each ; and was frequently led either in sentiment or expression, to adopt for a season, the manner of utterance, used by the party with whom he was at that time engaged : in him, this arose from a love to truth, and to his fellow creatures. Good as his views were, it exposed him, and the congregations he served, to much censure and severe reproaches. He commonly delivered two or three discourses in a day, either publicly or to his family, which was generally large, and what he then uttered, was attended with a striking effect upon those who heard him. He spoke in the strictest sense *extempore* ; and according to the state of the times in which, and the persons to whom he spoke.

“ These discourses were commonly taken down as he uttered them, and the love and admiration of his brethren were so great, that they urged the publication of these discourses. His avocations were such, that he did not spend time sufficient in their revision ; some were not at all revised by him, and some were very

incorrectly and falsely printed. Hence doctrines of which he never thought were deduced from his writings, and some of his transient private opinions, laid to the charge of the whole brethren's church." Such is the apology of this ingenious author, for the count and his writings; which, if it does not wholly clear him from the charge of weakness and enthusiasm, is sufficient to justify his character as a pious and good man; and this is enough, in connexion with his rank and education, to entitle him to a niche in this place, although his name be allowed to add little weight to our argument.

As to the Moravians—"The brethren's congregation (says Mr. *La Trobe*) do not take the writings of the count, or of any man, as their standard of doctrine; the Bible alone is their standard of truth, and they agree with the Augustan, or Augsburg confession, as being conformable to it."

In justice to this despised and persecuted sect, it must be confessed, and begins to be generally felt, that whatever weaknesses they have betrayed, they have done and suffered more for Christ, in the way of foreign missions, than any other denomination of Christians at present existing.

This nobleman, taking up his residence with us, very properly connects the foreign with the English testimonies, to which we therefore immediately advert.

REV.

REV. J. H O W E.

Born A. D. 1630. Died 1705.

Mr. Howe was first minister of Great Torrington, in Devonshire, but was afterwards appointed household chaplain to the protector, Cromwell. In 1761, he went to Ireland, where he staid five years, after which he accompanied lord Wharton in his travels, and resided some years abroad: there he conversed with our great deliverer, afterwards king William; but returned to England on the declaration of liberty of conscience, 1687, and finished his days in London.

Though a Nonconformist, he was universally esteemed and admired. He was a great preacher, and his style good and elegant for the time.

The following extract, from a spare leaf of his Bible, gives an extraordinary circumstance of his experience. Speaking of a very happy frame of mind, he enjoyed some years before, he says, "But what of the same kind I sensibly felt, through the admirable bounty of my God, and the most pleasant, comfortable, influences of the Holy Spirit, on October 22d, 1704, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart; tears gushing out of my

* Nonconform. Memor.—Bio. Evang.

eyes for joy, that God should shed abroad his love abundantly through the hearts of men: and that for this very purpose, my own should be so signally possessed of and by his blessed Spirit."

BISHOP BEVERIDGE*.

Born A. D. 1631. Died 1708.

This prelate received his education at Cambridge, where he was distinguished by early piety, integrity, and a knowledge of the oriental languages.

His Private Thoughts may be considered a sketch of his experience: In the fourth he says, "I believe that I was conceived in sin, and brought forth in iniquity; and that ever since, I have been conceiving mischief, and bringing forth vanity;" and under Art. VIII. adds farther, "I believe that my person is only justified by the merit of Christ imputed to me, and that my nature is only sanctified by the Spirit of Christ implanted in me."

In his Exposition of the Church Articles †, he asserts, "It is requisite, in order to our conversion, that the understanding be not only so enlightened as to discern the evil from the good; but that our wills be also so rectified as to prefer the good before the evil.

* Biog. Dict.

† Art. X.

... And this was the doctrine of the primitive church. St. Augustine, in whose days Pelagius first rose up against the truth, hath written several volumes to this purpose."

This is an assertion of some weight from a man so well acquainted with antiquity, and who was styled by his contemporaries "the great reviver and restorer of primitive piety."

REV. T. HALYBURTON*.

Born A. D. 1674. Died 1712.

Mr. Halyburton was the son of an ejected minister, and himself an exile even in infancy: but at thirteen years old returned to his native country, where he received his education, exercised his ministry, and was particularly eminent for the sanctity of his life. Two years before his death he was made divinity professor in the university of St. Andrews.

In the former part of his last sickness he was exercised with many spiritual conflicts: but his end was the most happy and triumphant that can be conceived. A few days before this, he said to those around him—
"Here is a *demonstration* of the reality and power of

* Bio. Evan. Vol. IV. p. 188. Burnham's Mem. No. CX.

faith

faith and godliness.—I, a poor, weak, and timorous man, once as much afraid of death as any one—I, who was many years under the terrors of death—come, in the mercy of God, and by the power of his grace, composedly, and with joy to look death in the face. I have seen it in its paleness, and in all the circumstances of horror which attend it. I dare look it in the face in the most ghastly shape, and hope to have, in a little time, the victory over it.”

To his physician, he said, “The greatest kindness I am able to shew you, is to recommend religion to you. There is, doctor, a *reality* in religion. This is an age which hath lost the sense of it. But he hath *not said to the seed of Jacob, seek ye my face in vain*. . . . Every one that *is in Christ* is a *new creature*, he hath union with Christ and a *new nature*. This is the ground work of the matter.”

Just before his departure he cried out—“What cannot grace do! You see a man dying a monument of the glorious power of astonishing grace. Follow my advice, study the *power* of religion. ’Tis the *power* of religion, and not the name, will give the comfort I find.”

To some ministers, who attended his dying-bed, he added—“What a demonstration hath God given to you and myself of the immortality of the soul, by the vigour of my interlectuals, and the lively efforts of my soul toward God, and the things of God, now when my body is so low, and so pained!”

DR.

DR. *W A T T S* *.

Born 1674. Died 1718.

The name of *Watts* calls up in my mind every amiable idea. In whatever point of view we consider him he was an extraordinary man ; but most of all so in his virtues. Dr. Johnson says, " Few men have left behind such purity of character, or such monuments of laborious piety. He has produced instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malbranche and Locke ; he has left neither corporeal nor spiritual nature unexamined ; he has taught the art of reasoning and the science of the stars.

" His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance ; for it would not be safe to claim for him the highest rank in any single denomination of literary dignity ; yet, perhaps, there is nothing in which he would not have excelled, if he had not divided his powers to different pursuits." I admit this ; and doubt not but in philosophy he would have been a Newton—in poetry, a Milton—in metaphysics, a Locke : but he was more, perhaps, than either ; for, to a genius turned to either study, and a considerable share of knowledge in most branches

* Life by Dr. Gibbons, and by Dr. Johnson, with Palmer's Notes.

of science and literature, he added the modesty of a child, and the piety of an angel.

His "bodily presence," indeed, was weak, which checked his popularity as a preacher; but his speech was so far from contemptible, that Dr. *Hawkesworth* assures us, his pronunciation was "much superior" to that of the celebrated *Foster*.

In the latter part of Dr. Watts's life, he indulged some theological speculations, which exposed him to the censures of his brethren. It is not my province to examine these; but this I am persuaded, he acted from the best principles. He was grieved at the dissensions among professing Christians respecting the great mysteries of Christianity, and he hoped to be able to throw some light on these subjects that might lessen those differences. It is generally thought he failed, but who has succeeded? If like other great attempts there was something rash in it, yet be remembered none but a great mind would have made the attempt.

Among his posthumous pieces (*Remnants of Time*) is a solemn address to the Deity, on his controversial pieces on the Trinity, which shew his latest sentiments on that subject, and on the subject of this publication.

"I believe thy only Son, Jesus Christ, to be all-sufficient for the glorious work of mediation between God and man, to which thou hast appointed him. I believe he is a man, in whom dwells all the fullness of the Godhead bodily. I believe he is one with God;
he

he is God manifested in the flesh; and that the man Jesus is so closely and inseparately united with the true and eternal Godhead, as to become one person, even as the soul and body make one man. I believe that this illustrious person is hereby possessed of divine dignity, sufficient to make full atonement for the sins of men by his sufferings and death, even though they be accounted an infinite evil.

“ I believe also thy blessed Spirit hath almighty power and influence to do all thy will, to instruct men effectually in divine truths, to change the hearts of fallen mankind from sin to holiness, and to carry on thy work of illumination, sanctification, and consolation, on the souls of all thy children, and to bring them safe to the heavenly world.”

REV. DR. *DERHAM*.*

Born A. D. 1657. Died 1735.

This very ingenious naturalist was one of the most useful members of the Royal Society; and published not only several important works of his own, but some of Dr. Hook and Mr. Ray.

* Biog. Brit.

VOL. II.

P

In

In all his researches into nature and philosophy, he endeavoured to look

—" Through Nature's works to Nature's God."

His moral and religious character was unexceptionably amiable, and he was not only the minister, but the physician among his poor parishioners, equally desirous of benefitting their souls and bodies.

In his " Survey of the Terraqueous Globe," our author carries the notion of divine influences so far as to infer, both from Scripture and reason, that all the useful arts and sublime sciences, are given from God; as was the wisdom of Solomon, Daniel, &c. and in the conclusion of his argument*, observes, that, " since it appears that the souls of men are ordered, disposed, and actuated by God, even in secular, *as well as spiritual Christian acts*, a duty ariseth from hence on every man to pursue the ends, and answer all the designs of the Divine Providence, in bestowing his gifts and graces upon him."

" Thus the men

" Whom Nature's works can charm, with God
" himself

" Hold converse; grow familiar, day by day,

" With his conceptions; act upon his plan,

" And form to his the relish of their souls †."

* Phy. Theol. Book V. chap i.

† *Akenfide.*

BISHOP GIBSON*.

Born A. D. 1669. Died 1748.

This name deserves immortality, if it were only for one generous action. Dr. *Crow*, his chaplain, bequeathed him 2500 pounds; but the bishop understanding the doctor had left some very poor relations, generously resigned the whole legacy in their favour.

Dr. Gibson successively filled the sees of Lincoln and London, and discharged his episcopal duties with attention and punctuality. His disposition was candid and liberal, and consequently his friendship was not confined to his own party. Some of his letters to Dr. Watts have been preserved by one of his biographers †, from which I shall subjoin a short extract or two, pertinent to my design.

In one of them, dated in the year 1734-5, he says, "The new notion that has prevailed among us of late years, that the Christian religion is little more than a good system of morality, must, in course, draw on a disregard to *spiritual* exercises, which calls on all serious Christians to do all that is in their power to raise and keep alive a spirit of devotion and piety in this lukewarm and degenerate age."

In another letter he acknowledges having read Dr. Watts's "Redeemer and Sanctifier" with "great sa-

* Bio. Brit. and Eio. Dict.

† *Gibson's Memoirs of Watts*, p. 358.

tisfaction and delight :”—and adds, “ To deal clearly with you, I have thought for some time, that those doctrines, [viz. the doctrine of the atonement and of divine influences] and some others of the same kind, have received a grievous wound from the indifference about them (to say no worse) which some Dissenting ministers have discovered of late.”

DR. DODDRIDGE*.

Born A. D. 1702. Died 1751.

This amiable scholar was one of the first New Testament critics of modern times. His knowledge of the Greek language was accurate and extensive, his judgment solid, his taste good, his temper candid, and above all, his researches into the Scriptures were constantly attended with prayer for divine assistance, and a becoming diffidence of his own abilities. His Paraphrase of the New Testament is indeed an invaluable work, and engaged a large portion of his time and studies; but he wrote many other works, and was also usefully employed in the education of young men for the ministry among the Dissenters.

* Life by *Orton* and *Kippis*—and *Bio. Dict.*

This

This excellent man died very happy at Lisbon, whither he went for his health.

It is needless to produce quotations from the doctor's works to prove he believed the doctrine of divine influences, when all his pieces are full of it, and some or other of them are in almost every person's hands. But the use he made of this truth in his own personal religion, may be learned from the following extract of hints to assist his own devotions, found among his private papers. They are to be considered as the outline of his prayers and meditations.

"Grace—dependence upon it; earnestly fought to awaken holy affections, through Christ by the Spirit.—Bless God for Christ and the Spirit; daily exercise of faith in Christ, as teacher, atonement, intercessor, governor, example, strength, guardian, forerunner," &c.

BISHOP *WILSON**.

Born 1663. Died 1755.

"Here's a bishop, said his late majesty (George II.) who comes not for preferment." No: his time was occupied in the service of God, and the instruction of his flock. He taught the simple truths of Chris-

* Bio. Brit. and Life prefixed to Works.

tianity with becoming energy and simplicity, and, strange to tell ! “ he practised what he preach’d.”

This apostolical man was a just specimen of the piety and simplicity of the first Christian bishops, and his character has attracted the admiration of all parties. By the year 1744 it was reckoned that this comparatively poor bishop (for he was bishop of Sodor and Man only) had expended more than 10,000*l.* in works of charity and beneficence !

The works of this prelate are all practical and evangelical; the following extract, which is sufficient for our purpose, is taken from the preface, or preamble, to his edition of the Bible.

“ The main end of God’s giving us the Holy Scriptures, is to make known to us his purpose of redeeming us by his Son : that believing and closing with his merciful design, we might have life through his name. Human reason, though ever so highly improved, can never see the true meaning of Scripture without a *principle of grace*. Read the Scriptures that you may be truly good : let your reading be ever attended with prayer for *light* to see, and *power* to do, your duty ; and meditate upon what you read, that it become a real food to the soul, being well digested. Be humbly content with your present measure of light : difficult Scriptures have their use ; they shew us our ignorance, our want of *supernatural light and assistance*.”

REV. J. HERVEY*.

Born A. D. 1713-14. Died 1758.

This elegant and popular writer, was the son of a clergyman, whom he succeeded in 1752, in his livings of Weston Favell and Collingtree, making together about 180l. per annum.

His *Meditations* and *Contemplations* †, were published before this period; and, besides a considerable share of popularity, produced him about 700l. sterling, the whole of which he scrupulously devoted to the service of the poor.

Immoderate encomium has been lavished on this excellent man, by his admirers; while others have censured his writings with indiscriminate severity. His style was florid and poetical, and appears to me well adapted to meditations, and other works of that nature; but too laboured and ornamented for dialogues and sermons.

But whatever judgment my reader may form of Mr. Hervey's literary abilities; he cannot dispute the excellence of his character, nor his genuine and elevated piety; which, as his death approached, shewed itself to more advantage. His soul, already half glo-

* Bio. Brit. Sup. and Life prefixed to Works.

† A superb edition of these, with very capital engravings, is now publishing by Mr. *Heptinstall*.

rified, beamed through the decaying flesh, like the sun-beams through the breakings of a dissolving cloud. One of his last conversations with his surviving friends, was an exposition of that fine sentiment of St. Paul—*DEATH is yours* *. “Here (said he) is the treasure of a Christian! Death is reckoned in this inventory, and a noble treasure it is! How thankful am I for death, as it is the passage through which I pass to the Lord, and giver of eternal life; and as it frees me from all this misery you now see me endure, and which I am willing patiently to endure, as long as God sees fit!”

When the pangs of death were strong upon him, he raised himself a little in his easy chair (in which he died) and accommodated to his own experience, that memorable saying of good old Simeon, “Lord, now lettest thou thy servant depart in peace, according to thy [most holy and comfortable] word: for mine eyes have seen thy [precious] salvation”—and those last words *precious salvation*! he was heard to reiterate as long as his words remained intelligible.

Thus this excellent man witnessed, in life and death, the reality of experimental religion, which he solely attributed to the agency of divine grace. “If my writings (says he in a letter to a lady, in the last year of his mortal life—if my writings) have afforded you any entertainment, or have been the means of administering the least improvement, I desire to adore

* 1 Cor. iii. 22, 23.

and bless the all-gracious God. For he, madam, teaches to profit; his SPIRIT commands success; and all our good comes wholly from his heavenly benediction *.”

REV. W. LAW.

Died A. D. 1761.

This eminent and elegant writer, was a non-juring clergyman, chiefly eminent for his tracts in favour of mysticism, and of *Jacob Behmen*, of whom he was a great admirer, and whom he endeavoured to render intelligible, but, I fear, with no great success.

When the celebrated Mr. *John Wesley* was a young man, he visited and conversed with this gentleman. “ You (said Mr. Law) would have a philosophical religion; but there can be no such thing. Religion is the most plain, simple thing in the world. It is only—We love him, because he first loved us †.”

Speaking on the subject of divine influences, he says—“ As sure, therefore, as there is any wisdom, in praying for the Spirit of God, so sure is it, that we are to make that Spirit the rule of all our actions.—If not, such prayers would be like prayers for wings, when it was no part of our duty to fly ‡.”

* Letters, No. CXCVIII.

† J. Wesley's Life by *Coke and More*, p. 71.

‡ Serious Call, Part III. Chap. i.

DR. J. L E L A N D*.

Born A. D. 1691. Died 1766.

Dr. Leland was born in Lancashire, but went early to Ireland, received his learning in the university of Dublin, where, in 1716, he received ordination among the Dissenters, and acquired considerable fame by his "Review of the Deistical Writers," and other works in favour of divine revelation, to the truth of which he gave a remarkable testimony in death. "I give, said he, with a kind of emotion, my dying testimony to the truth of Christianity. The promises of the Gospel are my support and consolation. They alone yield true satisfaction in a dying hour. I am not afraid to die. The Gospel of Christ hath raised me above the fear of death, for I know that my Redeemer liveth!"

The Gospel, however, which yielded him such consolation, was not a mutilated system, reduced to the standard of human reason and natural religion. "In what an amiable light (says his colleague, Dr. *Weld*) did he represent the Father of Mercies, as sending his own Son to suffer and die for us men, and for our salvation! as, through him, freely pardoning all our sins, and investing us with the glorious privileges of

* Bio. Dict Sup. and *Burnham's Mem.* Append.

his children! granting us the gracious *assistance* of his HOLY SPIRIT, and promising the reward of eternal life * !”

ARCHBISHOP SECKER*.

Born A. D. 1693. Died 1768.

Dr. Secker was born and educated among the Dissenters; but, forming connections with some eminent divines of the establishment, was persuaded, about 1721, to take orders in that church; and rose, through the usual gradations, to its highest honours, preserving, in every situation, the greatest character for candour, benevolence, and piety. He was also esteemed one of the first preachers of his time, both for sentiment and elocution.

The different charges he addressed to his clergy shew his attachment to the peculiar doctrines of revelation and of the church of England. In his first charge to the clergy of Canterbury diocese, he says, “ You must be assiduous in teaching the principles, not only of virtue and natural religion, but of the gospel: and of the gospel, not as almost explained away by modern refiners, but *as the truth is in Jesus*. You must set forth the original corruption of our na-

* Fun. Serm.

† Bio. Diſt.

ture;

ture ; our redemption according to God's *eternal purpose in Christ* by the sacrifice of the cross ; our *sanctification by the influences of the* DIVINE SPIRIT ; the insufficiency of our own good works, and the efficacy of faith unto salvation *."

In his third and last charge, two years before his death, he urges his clergy—"Set before your people the lamentable condition of fallen man, the numerous actual sins by which they have made it worse, and the redemption wrought out for them by Jesus Christ ; the nature and importance of true faith in him, and their *absolute need* of the GRACE of the DIVINE SPIRIT in order to obey his precepts."

DR. J. GILL †.

Born 1697. Died 1771.

Dr. Gill discovered very early indications of piety, and attachment to literature, which he pursued, under some discouraging circumstances, through a variety of branches ; but chiefly distinguished himself by his rabbinical knowledge and polemic writings. In 1767 he published his *Dissertation in defence of the Hebrew*

* Bp. Watson's Tracts, Vol VI.

† Memoirs, prefixed to Sermons and Tracts.

points, and furnished Dr. *Kennicott* with the various citations of the Old Testament in the *Talmud* and *Rabboth*.

Being favoured with a strong constitution, he pursued his studies very intensely, even beyond the allotted age of humanity, and rested his soul in death, upon the truths he had supported in his life:—"Upon my interest (said he to a relation) in the persons of the Trinity, the person, blood, and righteousness of Christ, the free grace of God, and the blessings of GRACE, streaming to me through the blood and righteousness of Christ, as the ground of my hope.—These are no new things (continued he) with me; but what I have been long acquainted with, what I can live and die by, and this you may tell to any of my friends."

I conclude this article with an extract from the character of this great divine, as drawn, I am well informed, by the ingenious pen of Mr. *Toplady*.

"His learning and labours, if exceedable, were exceeded only by the amiable sanctity of his life and conversation. From his childhood—to the moment of his dissolution, not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. *Himself*, no less than his *writings*, demonstrated that the doctrine of grace does not tend to licentiousness."

REV. A. M. TOPLADY*.

Born A. D. 1740. Died 1778.

The task of the biographer gives a striking picture of human life. No sooner do we quote the character of an author from his contemporary, than in the next article we are called upon to relate the decease and character of the eulogist.

Mr. Toplady received the first rudiments of learning at Westminster school, from which he removed to finish his education at Trinity college, Dublin. In 1762, he took orders, and was inducted first to the living of Blagden, and afterwards to that of Broad Hembury; but in 1775, removed to London. Mr. T. was chiefly distinguished as a controversial writer in defence of Calvinism, and there are asperities in his writings which his best friends regretted.

In his last illness a report was raised, that he had changed his sentiments, and adopted the Arminian system, which occasioned him to publish a "Dying Avowal" of his religious principles. He mentions his conversion to have taken place in 1755, though it was not till three years afterwards he was led to embrace the tenets of Calvin, by the perusal of Dr. Manton's sermons. In this paper, he says, "I am

* Memoirs—Dying Avowal, &c.

every day in view of dissolution, and in the fullest assurance of my eternal salvation, (an assurance which has not been clouded by a single doubt, for near a year and an half last past) am waiting, looking, and longing for the coming of our Lord Jesus Christ."

A little before his death he said, "It will not be long before God takes me; for no mortal man can live (bursting, while he said it, into tears of joy) after the glories which God has manifested to my soul."

Soon after this, he closed his eyes in

" A death-like sleep—
A gentle wafting to immortal life *."

BISHOP *H O R N E* †.

Died A. D. 1791.

The late Dr. George Horne, bishop of St. David's, was an eminent disciple of the Hutchinsonian school, and very ably defended their cause, and that of the evangelical clergy in general, in an apology he published for them while at Oxford.—Of this prelate himself, I shall only say, he lived much respected, and died very happy.

* Milton.

† See his Life, just published by the Rev. *W. Jones*.

In his primary and only charge to his clergy, which was but a little before his death, and which he printed, not being able to deliver it, is the following striking passage* :—

“ There is, in the present times, a temptation, which lies very hard on some minds, and either does so much mischief, or hinders so much good, that it is a dreadful snare, and I wish I could guard my brethren effectually against it; I mean the fear of being suspected of false piety. It can never be sufficiently lamented, that the practice of devotion, and the doctrine of GRACE so *essential* to the gospel, should have fallen into disrepute from the example of any persons, who have been discovered to have acted a godly part for mercenary purposes. But God forbid that the hypocrisy of others should lead us into luke-warmness and indifference, which are equally bad! Never let it be supposed that christians can serve God without the GRACE of God, because some have been so weak as to surfeit the wise with the presumption and folly of their spiritual pretensions. The life of devotion is still the gift of God; and it must be insisted on with our church, that there is not in man one good thought, one holy desire, but from the continual *inspiration* of the DIVINE SPIRIT, *in all things directing and ruling our hearts*. Without this doctrine, we may be scholars and critics, and men of taste; we may be the monitors and moralists of civil society; but we

* P. 35.

are no longer to be considered as christian divines, neither will our labours be attended with any saving effect."

REV. W. ROMAINE*.

Born A. D. 1714. Died 1795.

It having pleased God, before the completion of this work, to call this eminent and faithful servant to receive his reward of grace in glory; I take the opportunity of closing the list of evidences, among the clergy, with the solemn dying testimony of a man who taught the doctrines of experimental religion with remarkable energy and clearness for almost sixty years, and ratified them in the most solemn manner with his dying breath.

Mr. Romaine did not learn from human teaching, the precious truths which formed the constant subjects of his long and useful ministry. He acquired them in the school of experience, and by degrees. At first he began with labouring, as for his life, to work out an internal holiness whereon to rest his hope, and from which to derive consolation. "It was hard labour (says he †) and sad bondage; but the hopes of having

* Funer 1 Sermons, by Messrs. Cadogan and Goode.

† Letters published by Mr. Wills; Letter 23.

something to glory in of mine own kept up my spirits. I went on, day after day, striving, agonizing, but still I found myself not a bit better. I thought this was the fault, or that, which being amended, I should certainly succeed; and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hinderance, set me to work again. Then I would redouble my diligence, and exert all my strength. Still I got no ground. This made me often wonder, and still more when I found at last, that I was going backward. Methought I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way: so that the discoveries of my growing worse, were dreadful arguments against myself, until now and then a little light would break in, and shew me something of the glory of Jesus, but it was a glimpse only—gone in a moment. As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of gospel grace; and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work, the old leaven of self-righteousness, new christened holiness, stuck close to me

me still, and made me a very dull scholar in the school of Christ. But I kept on, making a little progress, and I was forced to give up one thing, and another, on which I had some dependence. I was left at last, stripped of all, and neither had, nor could see, where I could have ought to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the Spirit of his grace, by resisting and perverting the workings of his love, these things humbled me. I became very vile in mine own eyes. I gave over striving, the pride of free-will, the boast of mine own works, were laid low, and as SELF was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me those truths, which are now the very joy and life of my soul."

This experience probably led him into that evangelical vein of preaching, for which he was so eminent, debasing self, and exalting the free grace of God through Jesus Christ.

In his last and only illness, he was called to experience the consolation, and exemplify the effects of those evangelical truths, for which his preaching was so much remarked. A number of comfortable expressions have been recollected, but the following is all
for

for which I have room, and is immediately to our point.

To a brother in the ministry he said—"That he did not repent of one word he had preached or printed on faith in Jesus; but that he now felt the blessed comforts of that precious doctrine." To another person he said, "I have lived to experience all I have spoken, and all I have written, and I bless God for it."—Again, "I knew before the doctrines I have preached to be truths, but now I experience them to be blessings."

At another time, "As it is now near 60 years since God opened my mouth, and my heart, to publish the everlasting sufficiency, and eternal glory of the salvation of Christ Jesus; now it has pleased God to shut my mouth, to give me more experience in my heart, of what I have said concerning it in my life."—His happiness increased as his departure drew near, and gave way only to that which is complete and eternal.

· MR. *H U M P. D I T T O N**.

Born A. D. 1675-6. Died 1715.

We now revert to the beginning of the century.—
There are many instances of persons educated in se-

* *Gen. Mag.* 1777, p. 393, &c.

cular life, afterwards engaging in the ministry with great success; but the present instance is just the reverse, and the properest that could have occurred in this place, in turning from clerical evidence to that of laymen.

Mr. Ditton was regularly educated to the ministry, and after the close of his studies, preached for some time at Tunbridge-Wells; and yet, upon the death of his father, (at whose desire he had been thus educated) he wholly laid aside the sacred function, and applied himself to his favourite study of the mathematics; some of his publications on which, soon recommended him to the notice of Sir *Isaac Newton*, and by his interest he was chosen master of the new mathematical school in Christ's Hospital, which he enjoyed with credit to his death. What is most remarkable, Mr. Ditton's declining the ministry, could not proceed from his aversion, or inability for theological studies, as appears from his excellent "Discourse on the Resurrection of Jesus Christ;" nor yet from a want of fervour in the cause of Christ, as it appears by his diary, that he lived in daily communion with God, and enjoyed much of the divine presence.

The following is the introduction to his Diary, which he calls

"A JOURNAL, containing the most remarkable Transactions of the Little World, in my own Breast.

Dec.

Dec. 29, 1701.

“ If there be so much prudence in the conduct of worldly men, who keep exact accounts of their losses and gains; how wise a conduct is it for a Christian, whose traffic is with the invisible world, to reduce his concerns to a certain calculation ! If the *new creature* be the offspring of heaven, where it is formed, and be destined by God to divine possession alone; how adviseable is it, carefully to attend the growth of this God-like birth in a man’s soul, and see its improvement in beauty and glory, from one degree to another ! I am vastly pleased to travel over with my eye, a map of this great world ; history is a most delightful entertainment to me ; but what world so near me, as that enclosed within my own breast ! What history so profitable as that of myself, in relation to God and a future state ? The actions of heroes in former ages, are very pleasant and surprising ; their virtues are charming, though they appear at such a distance ; and their pictures, drawn in lifeless history, excite an agreeable pleasure and admiration of them. But I have nobler scenes opening themselves to me, in my own breast ! I am here taken up with the most glorious concerns of an immortal life, now beginning within me. I have the stupendous work of God in grace to study, observe, cultivate, and improve ; a victory, to contemplate that shall end in everlasting triumph ; and a conflict, in order thereto, to be happily managed, with which all those upon record are,
in

in comparison, but as children's play. I must, therefore, carry on the blessed work of presenting the true history of myself, daily to my own eyes; for to defer it longer, is to offer plain violence to conscience, and act contrary, both to former and more modern experiences."



ROBERT NELSON, Esq*.

Born A. D. 1656. Died 1714 or 15.

This gentleman received his education under the learned bishop Bull, to whose sentiments he appears attached, and for whom he performed the friendly office of biographer. Mr. Nelson wrote several works, chiefly practical; but his "Companion for the Feasts and Fasts," is in the most esteem, and highly commended by the late bishop *Horne* †, among others.

In his last illness, he professed a firm affiance in the mercies of God, through Christ Jesus, and a full assurance of hope in the divine promises, by which he was enabled to die in peace and comfort.

In his "Companion," above-mentioned, on Whitsunday, in answer to the enquiry, "What is the peculiar office of the Holy Spirit?" he replies:

* Bio. Brit. and *Wilford's Lives*, p. 25.

† Primary charge.

"To

“ To sanctify and renew our corrupt nature, and to restore it its primitive perfection and dignity. For, since without holiness, it is impossible to please God, or attain that happiness which consists in the enjoyment of him, and that the frailty and weakness, as well as corruption of our nature, is so great, that we are not able, of ourselves, to accomplish this mighty work—God hath been graciously pleased to grant us his HOLY SPIRIT, to be the *Author* of all internal holiness, and the principle of our spiritual life; and, consequently, it is this blessed Spirit, gives clearness to our faith, zeal to our charity, and strength and power to all our graces.”



W. P E N N*.

Born A. D. 1644. Died 1718.

The character of Penn, the great founder of Philadelphia, as a patriot, a statesman, and a philanthropist, is confessedly above all praise; but his religious character and experience is not so generally known.

During his travels abroad, about 1677, he visited (as observed in a preceding chapter †) the celebrated

* Bio. Brit — Journal of Travels, &c.

† Above, p. 73.

princess

Princess Elizabeth of the Rhine, and the pious ladies her companions, to whom he thus related his experience:—

“ Here I began (says he) to let them know how and when the Lord first appeared unto me, which was about the 12th year of my age, *anno* 1656: How, at times between that and fifteen, the Lord visited me; and the divine impressions he gave me of himself: of my persecution at Oxford; . . . : my being banished the college; the bitter usage I met with when I returned to my father [Admiral Penn] whipping, beating, and turning out of doors in 1662; of the Lord’s dealing with me in France, and in the time of the great plague in London; in fine, the deep sense he gave me of the vanity of this world, of the irreligiousness of the religion of it: Then of my cries to him, that he would shew me his own way: . . . how after all this the glory of the world overtook me; and I was even ready to give up myself unto it, seeing no such thing as the primitive Spirit and church on the earth: . . . that at this time, the Lord visited me through one of those the world calls a quaker: . . . and notwithstanding all my sufferings and trials by magistrates, parents, companions, and above all, from the priests of the false religions in the world, the Lord hath preserved me to this day, and hath given me *an hundred-fold in this world*, as well as the assurance of *life everlasting*. Informing them of the tenderness of my fa-

ther to me before, and at his death ; and how, through patience and long-suffering, all opposition was conquered."

There is no doubt but Penn fell into some errors, and was tinctured with enthusiasm ; but it was the enthusiasm of a great mind, and whatever his errors may have been, I think the confession of faith presented by him to the king of Poland, contains the great essential principles of christianity, though not expressed in quite the usual orthodox way. Some of them follow :

1. " We do reverently believe that there is one God and Father, one Lord Jesus Christ, and one Holy Spirit, and these three are one.

2. " We believe the Scriptures of the Old and New Testament to have been given forth by divine inspiration, and that they are profitable for doctrine, for reproof, &c.

3. " That these holy Scriptures are not to be understood, but by the discoveries, teaching, and operations of that eternal Spirit, from whence they came.

6. " We do believe in the birth, life, doctrine, miracles, death, resurrection, and ascension, of Jesus Christ our Lord, and that he laid down his life for the ungodly ; not to continue so, but that they should deny their wickedness, and *live soberly, righteously,*" &c.

SIR

SIR THOMAS ABNEY*.

Born. A. D. 1639. Died 1722.

This gentleman might have boasted descent from an ancient and honourable family; but his character requires no assistance from that of his ancestors.

He enjoyed the advantages of early religion, and gave an example of piety and virtue, remarkably uniform and steady. This was particularly observable in his practice of family prayer, which he never intermitted even in his mayoralty. Lady *Abney* told Dr. *Gibbons*, that on the very evening of the day he entered upon that office, he withdrew from his company after supper, to pray with his family, and then returned to them again.

I have hinted at his city honours. He was several years alderman of London, lord-mayor in 1708, and two years after member for that city. As a magistrate and senator his integrity and patriotism were unimpeachable: but we have to do with him chiefly as a christian.

His death was answerable to his life—holy, comfortable, placid.

* Memoirs printed with his funeral Sermon, and *Gibbons's* life of *Watts*.

“ See the good man, with head reclin’d,
 “ And peaceful heart, resign his precious breath :
 “ No guilty thoughts oppress his mind,
 “ Calm and serene his life, serene and calm his death*.”

In his last illness he expressed his trust in the mercy of God through Christ, and declared, that he enjoyed a comfortable hope in his love :—yea, “ that he sometimes enjoyed such views of the heavenly glory, as made him even wish to die.”

If any thing can add to the character of this excellent man, it is that he was the friend and patron of the amiable Dr. *Watts*.

MRS. ELIZABETH ROWE†.

Born A. D. 1674. Died 1736-7.

Mrs. Rowe was no less celebrated for her genius, and the elegance of her manners, than for her extraordinary and sublime piety. She was the author of several little works, well-known and highly esteemed ; and her “ Devout Exercises of the Heart,” are in

* Elegiac Ode to the Memory of Sir T. A. in *Watts's* Miscellaneous Thoughts.

† Bio. Brit. *Gibbons's* Memoirs, &c.

the hands of almost every person who has a relish for such writings.

These meditations were left sealed up, and directed to Dr. *Watts*, with a letter to him, in which she gives the following account of herself and them.

“ The reflections were occasionally written, and only for my own improvement ; but I am not without hopes that they may have the same salutary effect on some pious minds, as the reading the experiences of others has had on my own soul. The experimental part of religion has generally a greater influence than its theory ; and if, when I am sleeping in the dust, these soliloquies should kindle a flame of divine love in the heart of the lowest and most despised Christian, be the glory given to the great spring of all grace and benignity !

“ I have now done with mortal things, and all to come is vast eternity !—Eternity ! How transporting is the sound ! As long as God exists, my being and happiness is secure. These unbounded desires, which the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain head of pleasure, and be refreshed with the emanations of original life and joy. I shall hear the voice of uncreated harmony, speaking peace and ineffable consolation to my soul.

“ I expect eternal life, not as a reward (of merit,) but a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer for pardon and salva-

tion; this is my only consolation and hope. Enter not into judgment, O Lord, with thy servant; for in thy sight shall no flesh be justified.

“Through the blood of the Lamb, I hope for an entire victory over the last enemy; and that before this comes to you I shall have reached the celestial heights; and while you are reading these lines, I shall be adoring before the throne of God, where faith shall be turned into vision, and these languishing desires satisfied with the full fruition of immortal love.” Amen.

This was doubtless fulfilled: she died, as was believed, of an apoplexy; and sudden death was to her, sudden glory.

“A soul prepar’d, needs no delays,

“The summons come, the saint obeys.”

COL. GARDNER*.

Born A. D. 1687-8. Died 1745.

Several of this gentleman's ancestors died in the military service, which, however, could not deter him from a life so adapted to his gay and daring tem-

* Life by Dr. Doddridge.

per: and notwithstanding the pious care of his mother he soon launched into excesses too common in that profession. He was particularly attached to gallantry, which is the fashionable name by which the gay world disguise the ugly sins of fornication and adultery. It was one memorable night, in particular, (in July, 1719) on which the major (which was then his rank) had made an assignment with a married lady, he was amusing himself with a religious book *, which his pious mother had slipped into his portmanteau, when suddenly a gleam of light shone on his book, and looking upward, he saw, "as it were suspended in the air," a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed as if a voice, or something equivalent to a voice, had come to him to this effect, "Oh sinner! did I suffer this for thee, and are these the returns?" As the vision was similar to what Paul saw on his way to Antioch, so were the effects; he was struck to the ground, remained for some time insensible, and from that moment became a new man, as remarkable for purity and pious zeal as ever he had been for debauchery and profaneness. For sometime, indeed, he found it very difficult to believe it possible that he should become a monument of pardoning grace, but afterward, such were his consolations and spiritual enjoyments, that they have been thought little less credible than his conversion.

* Viz. *Watson's Heaven taken by Storm*.

The reader will, naturally enough, suppose, that the major's former acquaintance soon discovered the change, and attributed it, as generally is the case, to a degree of insanity; accordingly, upon his return from France, where this wonderful change took place, he took the first opportunity of making his apology. Being invited to the table of a nobleman, where several of his former acquaintance met him; after dinner (during which he had borne several strokes of raillery with little or no reply) he begged the attention of the company while he gave some account of his change of principles and conduct, which he defended so ably, that the master of the table was glad to change the subject:—"Come, let us call another cause (said he) we thought this man mad, and he is in good earnest proving that we are so."

I have said he had uncommon experience of spiritual joys. When travelling alone, one evening, in particular, he wrote to an intimate friend, "What would I have given this day upon the road for paper, pen, and ink, when *the Spirit of the Most High rested upon me!* O for the pen of a ready writer and the tongue of an angel, to declare what God hath done this day for my soul! But in short, it is in vain to attempt it: all that I am able to say is only this, that my soul has been for some hours joining with the blessed spirits above, in giving *glory and honour and praise unto him that sitteth upon the throne, and to the Lamb for ever and ever.*"

LORD

LORD PRESIDENT *F O R B E S* *.

Died A. D. 1747.

Duncan Forbes, Esq. lord president of the session of Scotland, took an active part in favour of government, against the rebels, in 1745; but is chiefly eminent as a writer, in favour of the Huchinsonian system, and of revealed religion.

I shall only give an extract from his dying advice, which is both excellent and pertinent. Speaking of religion, he says, " By religion, I do not mean an outward compliance with forms and customs, going to church, to prayers, to sermons, and to sacraments, with an external show of devotion; or, which is more, with some inward forced good thoughts, in which many satisfy themselves, while these have no visible effect on their lives, nor any inward force to subdue and rectify their appetites, passions, and secret designs. Those customary performances, how good and useful soever, when understood and rightly directed, are of little value when men rest on them, and think because they do them, they have acquitted themselves of their duty; though they continue still proud, covetous, full of deceit, envy, and malice. Even secret prayers, the most effectual means, are designed for an higher end; which is to possess our minds with such a constant and

* Bio. Brit. Sup. in *Forbes*, *W*.

present sense of divine truths, as may make these live in us and govern us, and draw down such *assistance*, as to exalt and *sanctify* our natures.

“ So that by religion, I mean such a deep sense of divine truth as enters into a man, and becomes a spring of a *new nature* within him ; reforming his thoughts and designs ; purifying his heart, *sanctifying* and governing his whole deportment, his words as well as actions *.”



GILBERT WEST, Esq.

Born 1706. Died 1756.

This amiable and excellent man, has distinguished himself by a very able and elaborate defence of the resurrection of Jesus Christ, in the course of which he observes—“ The sacrifice and mediation of Jesus Christ together with the doctrine of providence, the free agency of man, and ASSISTING GRACE, how muchsoever beyond the ken of reason, yet could not but be admitted by all reasonable men for certain truths, as standing upon the authority of persons, visibly commissioned and inspired by God †.”

* Quoted—Power of Religion on the Mind, &c.

† Discourse on the Resurrection.—*Watson's Tracts*, Vol. V. p. 441.

Mr.

Mr. West corresponded with Dr. Doddridge, and some of his letters are preserved. One contains a strong approbation of his invaluable Notes and Paraphrase of the New Testament. Another relates to his Memoirs of Colonel Gardner, in which he wishes for the sake of some readers, the strains of rapturous piety had been a little softened. "Those Christians, indeed, (says he) whose piety is wound up to the same exalted pitch, may be touch'd and thrill'd by them, and, like unisons, answer in the same key; and I am persuaded, there are many such. But to the generality of men, especially men of the world, I am afraid these strains, the genuine effusions of those hearts only, which are smitten with the love of religion, will give the whole character of colonel Gardner, an air of enthusiasm."

One circumstance in the colonel's life, it seems, peculiarly affected Mr. West; the early instructions he received in religion from his pious mother, since to the same circumstance, in connexion with the "co-operating grace of God," Mr. West owed his early attachment to religion and virtue*.

* *Elegant Epistles*, Bk. III. Lett. 109.

R. CRUTTENDEN, Esq..*

Born 1690. Died about 1763.

This gentleman, at the earnest desire of his parents, was educated to the ministry among the Calvinistic Dissenters, and afterwards occasionally preached for his uncle, the Rev. Mr. *Bragg*. His heart however was not in the work : he was conscious that he was acting an assumed character ; and his unrenewed nature revolted at the humbling doctrines he had been taught to preach ; and he, therefore, honestly declined a work, for which he had neither taste, nor the necessary qualifications.

Mr. Cruttenden, therefore, engaged in business, and with such success, that he procured himself a genteel competency ; and notwithstanding he was a considerable loser by the South Sea bubble, yet being chosen lord mayor's hunt, together with a situation in the Post Office, he continued to live in a genteel and comfortable style in a house then adjoining the Old Tabernacle in Moor-Fields, where there was preaching every morning at five o'clock. Thus situated, he often heard of the extraordinary conversions at that place : " that drunkards had become sober, whoremasters and adulterers chaste, swearers

* Sovereign efficacious Grace exemplified in the experience of *R. Cruttenden, Esq.*

had

had left off to blaspheme, and scorers had learned to tremble at the word;" and some of these instances came within his own observation. Induced partly by curiosity, and partly impelled by an anxiety he could not account for, he began to attend, and at first thought, with many others, that they were weak enthusiasts; but was soon convinced that something more than enthusiasm must be necessary to produce the effects he saw: his prejudices gave way, and he began to wish to experience them himself; he therefore prayed for a blessing on the word, and one morning effectually found it under a sermon by Mr. Cennick, on Jesus Christ being the *friend of sinners*. His high opinions of free will and the natural rectitude of human nature, now vanished;—he felt himself a miserable sinner, and as such received the salvation of the gospel, on which from that time he gave a diligent attendance, and became an ornamental professor of it. Sometime after this, he joined the church, formerly under the care of his uncle, and gave an experimental testimony to the truths which he, when a young man, preached to them, without either a cordial belief or feeling of them.

From the account of his experience given to the church in writing, I shall extract a single paragraph only, relative to the change in his sentiments effected by his conversion. "From this time (says he) by a diligent study of the word of God, and humble and constant prayer for his Spirit, to lead me into all truth, I gradually became convinced of many errors.

Those doctrines which were once *foolishness* to me, whilst I remained in darkness, now appeared with a divine evidence, when I became *light in the Lord*; . . . and if in any thing I am yet mistaken, *may God reveal even this unto me!*"

SIR JOHN BARNARD*.

Born A. D. 1685. Died 1764.

This able magistrate was born of Quaker parents, educated in their way, and brought up to his father's business, which was considerable in the wine trade.

He early turned his attention to religion and the scriptures; and not being satisfied with the principles in which he had been brought up, he joined the church of England before he was 20, and ever after continued in that communion.

As to his temporal honours and character, suffice it to say, that beside being knighted by the king, he was elected chief magistrate of London, which he represented in six parliaments; and was also father of the city.—The merchants erected a statue to him in the Royal Exchange, during his life-time.

* Memoirs, 4to. 1776.

As a patriot and a magistrate he ranked very high' but still higher as a good man and a christian. He was particularly admirable for mixing modesty and humility with his religion. In his old age, when he had resigned all his secular honours, a right reverend prelate meeting him, congratulated him on the pleasure with which he might look back upon his former life:—But Sir John replied, he could not think of looking there for consolation; but observed to a friend, that he considered himself as a miserable sinner, and trusted only in the merits of Christ: yet, said he, “the *little* christianity I have, I would not part with for the whole world.”

In his illness, which was long and painful, he complained of the distraction of his thoughts, and the corruption of his nature; and being questioned as to the ground of his hopes, he replied—“I trust for acceptance with my Maker, in nothing I have done; in nothing I can do. I renounce it all. I trust in the mercy of God, and the merits of my blessed Lord and Saviour Jesus Christ.”

Sir John was remarkable through life for a strong attachment to the grand peculiarities of christianity, of which the doctrines of the atonement, and of divine influences, are two of the most conspicuous.

JONAS HANWAY, Esq*.

Died A. D. 1786.

The name of Hanway stands high enrolled among the friends and benefactors of Mankind. The *Marine Society*, in particular, will long perpetuate his memory.

Mr. Hanway was a sincere and zealous friend to practical religion; and, though some hints and expressions occur in his works, which may not be found strictly evangelical, yet in the great leading articles of faith and piety, he clearly coincided with the scriptures, as explained in the articles of the church of England, of which he was a zealous member.

Mr. Hanway, in particular, had a just sense of the fall, and of the depravity of the human heart. "Our hearts (says he) are treacherous, and we cannot easily fathom the depth of our own corruptions †."—Thence he constantly inculcated the necessity of *divine influences*, prayed for the Spirit of God, and among his devotional pieces are several prayers expressly to this purpose.

Some years before his death, Mr. Hanway wrote his own epitaph, and had it engraved on a brass plate. This I shall subjoin, as it contains an epitome of his life and character:

* Universal Mag. 1787.

† Reflections, &c. on Life and Religion, Vol. II. p. 458.

"I be-

"I believe that my Redeemer liveth, and that I also shall arise from the grave.

JONAS HANWAY, ESQ.

Who trusting in that good Providence which so visibly governs the world, passed through a variety of fortunes with patience. Living the greatest part of his days in foreign lands, ruled by arbitrary power, he received the deeper impresson of the happy constitution of his own country, whilst the persuasive laws contained in the New Testament, and the consciousness of his own depravity, softened his heart to a sense of the various wants of his fellow-creatures.

"Reader, enquire no farther;

"The Lord have mercy on his soul and thine!"

Mr. H.'s death was as tranquil as if he had been going on one of his journeys, and he departed, like St. Stephen, calling upon Jesus Christ.

JOHN HOWARD, ESQ*.

Born A. D. 1727. Died 1790.

The outlines of Mr. Howard's life and character are well known, and as universally admired. I have to do chiefly with his religious character, which is as bright and amiable as his philanthropy.

* Life by Dr. Aikin, &c.

Mr. H. was a dissenter, and of the denomination called particular (or Calvinistic) Baptists, upon which he reflected peculiar honour ; but so far was he from bigotry or party spirit, that, when he built a number of cottages for the poor on his own estate, and made their attendance on public worship one condition on which they held them, they were always at liberty to attend where they pleased.

His minister, the late excellent Dr. Stennett, tells us, in his funeral sermon, "he was a firm believer of divine revelation. Nor was he ashamed (says the Dr.) of those truths he heard stated, explained, and enforced in this place. Nor did he content himself with a bare profession of divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness." In a letter to Dr. S. he says, "God in Christ is my rock, the portion of my soul."

While he was abroad on one of his latter tours of philanthropy, a proposal was made to erect a statue to his virtues while yet living ; which he no sooner heard of, than he wrote to his friends to desist from it.— "Alas ! (says he) our best performances have such a mixture of sin and folly, that praise is vanity and presumption, and pain to a thinking mind."

He sat out upon his last journey, in July 1789, it was to have been of great extent, and to have taken up three years. He seemed to apprehend he should scarcely see this country again ; and when he was last in Dr. Stennet's meeting, he said to a friend near him—"Well ! we shall not, perhaps, meet one another

other again, till we meet in heaven.”—The same sentiment appears in a passage in his last publication *, previous to his fatal tour.—“ To my country (says he) I commit the result of my past labours. It is my intention again to quit it, for the purpose of revisiting Russia, Turkey, and some other countries; and extending my tour in the east. I am not insensible of the dangers that must attend such a journey. Trusting, however, in the protection of that kind providence, which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or *enthusiasm*; but to a serious, deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures, than could be expected in the narrower circle of a retired life.”

Agreeable to these forebodings, he caught his fatal illness, by visiting a young lady in a contagious fever, a few miles from Cherson, a Russian settlement; where he died Jan. 20, 1790.

* Account of the principal Lazarettos in Europe.

JOHN THORNTON, Esq*.

Died 1790.

“ Mr. Thornton was distinguished by his great liberality: he disposed of large sums in various charitable designs, with an unremitting constancy during a long course of years. His charities were much larger than is common with wealthy persons, of good reputation for beneficence; insomuch, that he was rather regarded as a prodigy, which might excite astonishment, than as an example, which other men of equal affluence were in duty bound to imitate. . . .

“ In dispensing his bounty, it is well known that he always aimed to promote the knowledge and practice of the religion of the Bible amongst mankind; and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, and “ to do works meet for repentance.” For this purpose he was the patron of all pious, exemplary, and laborious ministers of the Gospel; frequently educating young men, whom he found to be religiously disposed; and purchasing many livings, not so much with a view of benefitting the individuals to whom he gave them, as for the sake of planting useful ministers of the gospel in those parts, where he

* The Love of Christ, the Source of genuine Philanthropy. Sermon attributed to Rev. T. Scott, minister of the Lock Chapel.

supposed the people to be perishing for lack of knowledge.

“ He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps in all the four quarters of the globe ; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life ; thus labouring to render those, whom he never saw, wise unto salvation.

“ But though his liberality had this for its grand object, it was by no means conducted on an exclusive principle. He aimed to adorn and recommend, as well as spread the religion he professed, and to shew its genuine tendency in his conduct towards all men. In subserviency to this design, and from the most enlarged and expanded philanthropy, he patronized every undertaking, which was suited to supply the wants, to relieve the distresses, or to encrease the comforts of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to name one public or private charity, of evident utility, to which he was not a benefactor. He plainly observed the command, Do good to all men, especially to them that are of the household of faith.”

Mr. Thornton's piety was answerable to his philanthropy.

lanthropy. In sentiment he was an avowed Calvinist, but no bigot—and regarded the doctrines of the fall and recovery by divine grace alone, among the first principles of genuine Christianity.

SELINA, COUNTESS OF HUNTINGDON.

Born A. D. 1707. Died 1791.

This mother in Israel distinguished herself in a peculiar line of benevolence. Her whole time, influence, and income, were expended in providing, supporting, and assisting ministers, in the propagation of the gospel. She beheld, with the greatest concern, the lamentable state of ignorance, as to religion, in many parts of England and Wales, and this enduced her to open a school, or college, at Trevecka in South Wales, for young men disposed to the ministry, whom she dispersed to preach the gospel throughout the kingdom; and wherever providence afforded an opening, she founded chapels for public worship, according to the rites of the church of England, of which she professed herself a member. The above college was opened by a sermon from Mr. Whitefield (then her chaplain) in the year 1768; but since her death has been removed to Cheshunt in Hertfordshire;

shire; and is now continued by voluntary subscriptions.

There can be no doubt of the sentiments of this "elect lady," whose zeal for evangelical truth has circulated it throughout the kingdom. Her last days and hours were very happy, as appears by the account published by Mr. *Hawes*, and particularly in a letter written by the amiable Dr. *Lettson*, her physician; which I shall here subjoin.

"*Dear Lady Ann Erskine,*

"I deeply sympathise with thee, and all the family in Christ, in the removal of that evangelic woman, so lately among us, the countess of Huntingdon.—Your souls were so united, and your affections so endeared together, that I cannot but feel in a particular manner on thy account; lest the mournful state of thy mind may undermine thy constitution, and endanger a life spent in mitigating the painful sufferings of body of our deceased friend whilst living. Her advanced age, and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brightest ornament. How often have we, when sitting by her sick bed, witnessed the faithful composure with which she has viewed this awful change! Not with the fearful prospect of doubt—not with the dreadful apprehension of the judgments of an offended Creator—her's was all peace within; a tranquillity and cheerfulness which conscious acceptance
alone

alone could convey. How often have we seen her, elevated above the earth, and earthly things, uttering this language, "My work is done; I have nothing to do, but to go to my heavenly Father?" Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to advanced age, with the perfect exercise of her mental faculties; and that, under long and painful days and nights of sickness, she *never* repined; but appeared constantly animated in prayer and thankfulness for unutterable mercies she experienced. When I look back upon the past years of my attendance, and connect with it the multitudes of others whom my profession has introduced me to, I feel consolation in acknowledging, that of all the daughters of affliction, she exhibited the greatest degree of christian composure that ever I witnessed; and that submission to divine allotment, however severe and painful, which nothing but *divine aid* could inspire.

"It was on the 12th of this month, that our dear friend appeared more particularly indisposed, and afforded me those apprehensions of danger, which on the 17th finally terminated her bodily sufferings. I had, on former occasions of her illness, observed, that when she expressed "an hope and desire to go to her heavenly Father," for this was often her language, she usually added some solitudes upon her mind respecting her *children*, as she spoke of her people in religious

religious profession; adding, "But I feel for the good of their souls." When under the utmost debility of body, she has continued this subject in animated and pious conversation, extending her views to all mankind; she has expressed a firm persuasion in the gradual and universal extension of virtue and religion. Wherever a fellow creature existed, so far her prayers extended. In her last illness, I never heard her utter a desire to remain longer on earth. A little before she died, she repeatedly said, in a feeble voice, just to be heard, "I shall go my Father this night;" adding, "Has God forgot to be gracious? or is there any end of his loving kindness?" It was on this day she conversed a little on the subject of sending missionaries to Otaheite, in the South Seas, in the pious hope of introducing Christianity among that mild, but uninformed race of people: indeed her whole life seemed devoted to one great object, the glory of God, and the salvation of his creatures.

JOHN COAKLEY LETTSOM."

BASINGHALL-STREET,

JUNE 18, 1791.

C H A P. XIII.

ADDITIONAL ARGUMENTS

DERIVED FROM THE CONVERSION OF YOUNG CHILDREN, &c.—FROM THE PROPAGATION OF THE GOSPEL AMONG THE HEATHEN—FROM REMARKABLE REVIVALS OF RELIGION IN DIFFERENT PERIODS—AND FROM AN HISTORIC SKETCH OF THE CONTROVERSY RESPECTING GRACE, &c.

SECTION I.

FROM THE CONVERSION OF YOUNG CHILDREN.

UNDER this section I mean to shew, that the grand change we call conversion, in these cases takes place at an age too early to be hypocritically affected, or acquired by custom: and that it exists in subjects who do not seem liable to the delusion of enthusiasm.

I hope my reader will not be disgusted with the puerility of this topic, when they recollect, with what pleasure our Redeemer received the testimony of infants when upon earth.

I. The first instance I shall adduce is an ancient one
from

from Mr. *Milner's Church History* *. At Cæsarea, in Cappadocia, a child named CYRIL, in a time of heavy persecution, called continually on the name of Jesus Christ, and neither threats nor blows could divert him from it. Many children of his own age persecuted him, and his unnatural father, who was a heathen, turned him out of doors. At last they brought him before the criminal judge, who both threatened and intreated him: but he said, "I rejoice to bear your reproaches, God will receive me: I am glad that I am expelled out of our house; I shall have a better mansion: I fear not death, because it will introduce me to a better life."—In the end, he was condemned to the flames, with a full expectation that he would recant and save his life: but he persisted, saying,—“Your fire and your sword are insignificant; I go to a better house, and more excellent riches; dispatch me presently, that I may enjoy them.” They did so, and he suffered martyrdom amidst a throng of wondering spectators.

It would be absurd to collect a great number of cases of this nature to swell the section; the authors referred to below would furnish materials for a very considerable volume †. I shall content myself with

* Vol. I p. 503, 4

† See *Fox's Book of Martyrs*—*Gillies's Historical Coll.*—*Janeway's Token for Children*—*Whitefield's Account of his Orphan House*—*Bar-zer's Early Piety*—*Hill's Instructions for Children*—and a considerable number of detached instances in the Gospel, Arminian, Christian, and Evangelical Magazines.

a few more striking and well-authenticated instances.

2. EMELIA GEDDIE * was the daughter of John Geddie, of Hiltoun, in Scotland; she gave very early indications of uncommon quickness of parts, and more uncommon seriousness and piety. The first thing remarked in her was, her propensity to make enquiries on the various objects around her, and the improvement she made upon the answers she received. "Ought we not (said she) to love that God who made all these things, and gave them to us?"

She had an early attachment to prayer, and an extraordinary gift in it, insomuch, that at but four years old, she prayed in a society of experienced christians, to which her mother had introduced her, to their great astonishment and edification.

A good man speaking to her one day of prayer, she said, "When I was a child my mother taught me to pray; but now the Lord teaches me." Being asked how she knew the Lord's teaching from that of her mother, her reply was, "The Lord makes me both to rejoice and weep; he makes my heart glad, and gives me new words."

She even raised a little society of young ones like herself, who met for religious exercises, and made her their president.—She persevered in a course of extraordinary piety till her death, which was very happy and religious, in her 16th year, *anno* 1681.

* Life—recommended by *Whitefield*.

3. ELIZA CUNINGHAM was the daughter of Mr. J. Cunningham, of Pittarhie, Fifeshire. By the time she was twelve years old, she was deprived of both her parents, and agreeable to the dying request of her mother, was sent to London to reside with her uncle, the Rev. Mr. Newton (rector of St. Mary, Woolnorth, Lombard-street), who received her with the greatest pleasure and affection; but she soon fell into a decline, and after giving a most edifying example of piety and patience, died very happy in her 15th year, Oct. 6, 1785.

During her last day, she told her physician, in answer to his enquiries, that she was "truly happy;" and added, "if this be dying, it is a pleasant thing to die."—To her uncle she said, "I would not change conditions with any person upon earth: Oh, how gracious is the Lord to me! Oh, what a change is before me!"—To a young female friend, who visited her, she said, "See how comfortable the Lord can make a dying bed!"—She chose for the text of her funeral sermon, "Blessed are the dead which die in the Lord"—"That (said she) is my experience now."

4. Mr. Fowler, schoolmaster in America, mentions a poor INDIAN girl who died at seven years old, with strong sentiments of piety, soon after she first heard the gospel. Some of her last words were (allowing for her dialect) "I have sometimes heard of a Christ; and now I have experienced him to be just

such a Saviour as I wanted. I have often heard people undertake to tell of the excellency that is in Christ; but their tongues are too short to express half the beauty and love that is contained in that lovely Jesus. . . . It causes much joy at times, that I delight to serve him: by the help of God, I mean to hold out to the end of my days *."

5. MASTER RIDGEWAY (son of a minister at Basingstoke) began to lisp hosannas at three years old, and died very triumphant at five †.

6. Not to multiply instances, Mr. *Janeway* gives a very extraordinary instance of a LITTLE BOY, converted to God under three years old ‡; and the Rev. *Rowland Hill* has mentioned a LITTLE GIRL, who died very happy, and expressing a great sense of religion, at not quite three years and an half old §: these, as we have said, are extraordinary: and it must be supposed their religion was very simple, but no less genuine.

If any person object to the credibility of these facts, I beg leave, in addition to the very credible evidence on which they are related, to add

1. That all pious infants do not die immaturely, many of them have lived, and been eminent for piety through their whole lives; witness, in this volume,

* See Gof. Mag. 1777, p. 365.

† Instructions for Children, Exam. 5.

‡ Token. Part I.

§ Instructions for Children, Exam. 3.

the names of *Farrer*, *Goodwin*, *Bruen*, *Bonnel*, *Edwards*, and several others.

2. There have been some equally extraordinary instances, of early genius and science. Not to turn back to *Pascal*, *Paoli*, or any of the above—*PHILIP BARRATIER* was an Hebrew lexicographer at ten years old, and master of the mathematics at twelve.—*CHRISTIAN HEINETKIM*, born at *Lubeck*, A. D. 1721, spake his maternal language at ten months old; at two years and an half old, was well acquainted with geography, and with ancient and modern history. And before his fourth year (in which he died) spake Latin and French with great facility.—*J. L. CANDIAC*, a native of France, learned his letters in his cradle; read Latin at three years old, Greek and Hebrew at six; beside which, he acquired several of the sciences by his seventh year, when he died at Paris in 1726.—To these might be added, the admirable *CREIGHTON*, and several others.—Is it then in religion only, that early attainments are incredible? Or is not the Lord as great in grace, as he is in nature *.

As a kind of appendix to this section, I will subjoin two instances of the power of divine grace, in very remarkable subjects.

1. A poor half-witted man, named *JOSEPH*, whose employment was to go on errands, passing through London streets one day, with a large parcel of yarn

* See *Mortimer's Students' Dictionary*.

hanging over his shoulders ; went into Dr. Calamy's meeting-house, Aldermanbury. The doctor's text was, 1 Tim. i. 15. " This is a faithful saying, and worthy of all acceptation ; that Christ Jesus came into the world to save sinners, of whom I am chief." From this he shewed that there is eternal salvation for the vilest sinners, solely through the worthiness of Jesus Christ, *the God that made all things*.—Joseph, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said ; and, trudging homeward, muttered to himself : " Joseph never heard this before ; Jesus Christ, the God who made all things, came into the world to save sinners like Joseph ; and this is true ; and it is a faithful saying." Not long after this Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, " Joseph is the chief of sinners ; but Jesus Christ came into the world to save sinners, and Joseph loves him for this." His neighbours, who came to see him, wondered, on hearing him always dwell on *this*. Some of the religious sort addressed him thus :—" But what say you of your own heart, Joseph ? Have you closed with Christ by acting faith upon him ?" " Ah no ! (says he) Joseph can act nothing—Joseph has nothing to say for himself, but that he is the chief of sinners ; yet seeing that it is a faithful saying, that Jesus, he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved ?" One man, finding out where he heard this doctrine, went and
asked

asked Dr. Calamy to visit him. He came; Joseph was now very weak; but when the doctor began to speak, so soon as he heard the sound of his voice, he instantly sprang up on his elbows, and seizing him by the hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O Sir you are the friend of the Lord Jesus, whom I heard speak so well of him, and whom I love for what you said of him. Joseph is the chief of sinners; but it is a faithful saying, that Jesus Christ, the God who made all things, came into the world to save sinners? and why not Joseph? O pray to that Jesus for me, pray that he may save me: tell him, that Joseph thinks that he loves him, for coming into the world to save such sinners as Joseph." The doctor prayed. When he concluded, Joseph thanked him most kindly: he then put his hand under the pillow, and took out an old rag in which were tied up five guineas, and putting it in the doctor's hand (which he had kept all this time close in his) he thus addressed him: "Joseph, in his folly, had laid up this to keep him in his old age; but Joseph will never see old age; take it, and divide it amongst the poor friends of the Lord Jesus; and tell them, that Joseph gave it them for his sake, who came into the world to save sinners, of whom he is chief." So saying, he reclined his head, and instantly expired.

2. Mr. J. Cook, son of the Rev. Mr. Cook, of Pershore in Worcestershire: He was either *born deaf*,

deaf, or lost his hearing while a very young infant, so that he never had any idea of sound; but possessing a quick capacity, learned to understand many things in discourse by observing the lips of the speaker. He was naturally addicted to sport and fun, but from the time of his conversion (1750) became very serious and exemplary. In August, 1764, he applied to join the church of the Rev. Mr. *Tommas*, at Bristol; they conversed partly by writing, and partly by signs. Among other questions, Mr. *Tommas* asked him—*Are you willing to part with all sin?* He answered by actions, expressive of detestation, and referred to Hos. xiv. 2. "Take away all iniquity," &c.—*Do you love holiness?* He replied, by putting his hand upon his breast, as expressing his estimation of it, referring to Ps. li. 2. Wash me thoroughly from my sin.—*Do you love the word of God?* He laid his hand on the Bible, and referred to Ps. cxix. 97. "O how I love thy law."—*Do you love Jesus Christ?* He referred to Cant. v. 16. "He is altogether lovely."—Thus he answered a long string of questions relative to his experience. This was at twenty-three, but his seriousness had commenced thirteen years before; so that he may be considered as another, and (all circumstances considered) a very remarkable instance of early piety*.

* Evan. Mag. for Oct. 1795.

SECTION II.

FROM THE PROPAGATION OF THE GOSPEL AMONG
THE HEATHEN.

I have made some observations on the first propagation of the gospel: I shall now adduce a few later instances of its being promulged in different parts of the world with success, derived from the same *divine influences* which attended it from the beginning.

The argument I mean to frame on this subject stands thus: that every successful attempt to propagate practical Christianity has been conducted on the principles I am supporting. Here again I appeal to facts.

1. About the beginning of the present century (1705) Frederick IV. of Denmark, applied to the university of Halle, in Germany, for missionaries to preach the gospel on the coast of Malabar, in the EAST INDIES, and Messrs. *Ziegenbalg* and *Plutsch* were the first employed on this important mission: to them others were soon added, and they laboured with such success that, in about 40 years, near 6000 were baptized in different parts of the country, and gave reasonable hopes of their conversion.

If the principles of these missionaries be enquired, I reply—

Mr. *Ziegenbalg*, conversing with a Mahometan priest

priest exhorted him to supplicate "the SPECIAL GRACE of Christ," without which none can "repent and turn to God *."—To a Malabarian prophet, in like manner, he taught, that in order to understand the mysteries of the gospel "he must have his understanding *enlightened* by the SPIRIT of GOD, which is obtained by all that pray unto him †."—And to all, he insisted on the necessity of being "born again" by the power of the Spirit of God ‡.—

2. The labours and successes of the *Moravian Brethren* deserve honourable mention; even though we admit them to be a little tinctured with enthusiasm and superstition. About the middle of the present century their missionaries laboured with great success in the inhospitable clime of GREENLAND, and in that "land of darkness and the shadow of death," within a few years, about 700 poor heathens "put on the Lord Jesus §." What the leading principles of the Moravians are we have already seen ||.

3. A great and remarkable work of this nature has been, for many years, carrying on among the INDIAN nations in North America.

One of the first and most eminent instruments in this work was the excellent Mr. *Elliot*, commonly called the Indian apostle, who, from the time of his going to New England in 1631, to his death in 1690,

* Thirty-four conferences between the Danish missionaries, and Malabarian priests, &c. Conf. VII.

† Ibid. Conf. XV.

§ *Crantz's Hist. of Greenland.*

‡ Ibid. Conf. XVI.

|| Above, p. 150.

devoted himself to the great work of propagating the gospel among them by his lips and pen, translating the Bible and other books into the *Natic* dialect. The stress he laid on divine influences may be judged of from his saying upon his death bed—"It is a sad thing when that *one* thing, the *Spirit of God*, is wanting in a sermon."

Some years after this, *Thomas Mayhew*, Esq. governor and patentee of the islands of *Martha's Vineyard*, and some neighbouring islands, greatly exerted himself in the attempt to convert the Indians in that part of America. His son *John* gathered and founded an Indian church, which after his death, not being able to pay a minister, the old gentleman himself, at 70 years of age, became their instructor for more than twenty years; and his grandson and great-grandson both succeeded him in the same work. It is highly gratifying to see with what pleasure, in many instances, they received the gospel, and the effects it had upon them: "You shall be to us (said one of their princes to young Mr. Mayhew) as one that stands by a river of water filling many vessels; even so shall you fill us with everlasting knowledge." The following anecdotes shew what was the nature of their religion.

A noble Indian being visited on his death-bed by an Indian preacher, on being asked as to his hopes of salvation, replied—"I have been informed that God sent his SON into the world to redeem and save sinful men, and that such as come to him by faith and

repentance are saved from wrath by him ; and on this I ground my hope for salvation."

"Do you then repent, and come to Christ?"—

"Yes, I do: I come, and come again to Christ, and I mourn for my sins, and intreat him to pardon them, and cleanse me from them."

In another instance, a pious Indian woman, a little before she died, expressed her faith in these words—
"I believe in the Father, and in his Son Jesus Christ, and in the Holy Ghost, who is the *instructor* and *illuminator* of souls *."

4. Mr. D. Brainerd was "a truly pious and successful missionary among the Susquehannah and Delaware Indians: in 1744 he rode about 4000 miles among them, sometimes being five or six weeks together without seeing a white person †." His journal contains instances of very extraordinary conversions. I cannot forbear inserting one of them.

"*Forks of Delaware*, Pennsylvania, 1745.—Aug. 8. Preached to them [the Indians] again from Luke xiv. 16--23. Their number was now about sixty-five. There was much visible concern among them while I was preaching: but afterwards, when I spoke more particularly to one and another, whom I perceived to be under much concern, the power of God seemed to descend upon the assembly like a *rushing mighty wind*, and with an astonishing energy bore down all before it. I stood amazed at the influence which

* See *Mayhew's Indian Converts*, and *Prince's Supplement*.

† *Morse's American Geography*, 8vo. p. 160.

seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent, or swelling deluge, which, with insupportable weight and pressure, sweeps before it whatever is in its way. . . . Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. . . . A man, in years, who had been a murderer, a *Pawwaw* (or conjuror) and a notorious drunkard, was now brought to cry for mercy with many tears, and to complain he could be no more concerned, though in so great danger.

“ They were almost universally praying and crying for mercy in every part of the house, and many out of doors. . . . None seemed to take notice of those about them, but each prayed as freely for themselves, as if they had been every one by themselves, in the closest retirement. It seemed to me there was now an exact fulfillment of that prophecy, Zechar. xii. 10—12. For there was now a great mourning, like the mourning of Hadradrimmon—and each seemed to mourn apart. ’Twas a day wherein, I am persuaded, the Lord did much to destroy the kingdom of darkness among this people.”

6. I shall conclude this section with adding, that in the *East Indies* are now two missionaries, Messrs. *Carey* and *Thomas*, who have been lately sent thither by the Baptist Missionary Society.

By accounts lately remitted, it appears that a num-

ber of the poor distressed natives, are very desirous to hear the gospel. They have even made some converts among the Bramins, one of whom, named *Parbotee*, was a man of rank, and a great devotee to the Hindoo worship. His conversion was remarkable, his first conviction originating from an extraordinary dream. The following expressions were used by him in a meeting for prayer, with the missionary and some other natives, about two months afterwards, and *may* be considered as a sketch of his experience.

“ I performed the rights of the Ganges * : I called this good.—I worshipped wood and stone ; I called this good.—I heard the shafters † of men, that are all false and vain, I called this good.—Lord, I am a most wretched creature to this day : I know nothing—nothing. I have spent all my days in wickedness, and have not obtained the least knowledge of God. O put far from me these evil things ! O make them to depart from me ! I have hearkened now to thy word. I will hear *them* no more.—I will not the least regard the idols of wood and stone any more. Vanity ! lies ! . . . Wretched sinner, save me ! O save—save—save me. Give—give—O Give, O Lord, give me to know—Hell ! what ? Heaven ! what ? Without the blood of Christ, I shall never be saved. Without the flesh of Christ, I shall never live. Lord ! what is the meaning of this ? . . . O teach me, I will do any thing thou sayest.—Cast ‡ !

* A famous river, supposed capable of washing away sins.

† Scriptures, or sacred laws—See Vol. I. p. 171. ‡ Tribe or rank.

what?—Home! what?—Friends! what?—Life!
what?—What is any thing? all is nothing but thee.”

Thus he went on praying for faith and forgiveness,
and for all the privileges of God’s people*.

It is with pleasure added, that Mess. *Thomas* and
Carey have, with assistance of some of the natives, a
Bengal bible in great forwardness.—I am also happy
to witness the formation of another *Missionary Society*
on a broad basis, and a liberal plan; and which, I
trust, promises much utility, and many happy conse-
quences to the christian world.

5. Among the Negroes in the *West-India* islands,
the *Moravian* and *Methodist* ministers have also la-
boured with laudable zeal and great success, so that
many thousands of these poor despised blacks have
been formed into christian societies within these few
years: many have been taught to read, and relish the
good word of God: and the Lord hath raised up some
useful preachers even among themselves.

As a kind of supplement to this section, I beg leave
to insert two very extraordinary instances of the
power and sovereignty of divine grace toward a na-
tive Indian and a Negro, neither of whom enjoyed
the usual means of conversion—a preached gospel.

1. An English gentleman, on an excursion to the
province of New-York, relates the following con-
versation with a *negro slave*, belonging to a quaker in
that country†. After some previous questions, “I

* Accounts of the Baptist Society for Propagating the Gospel among
the Heathen. No. 1.

† See *Serle’s Essays* on the Church of God. P. 74—8.

wished him (says the gentleman) to tell me whether his state of slavery was not disagreeable."—"Massah, (said he, looking seriously upon me) I have wife and children; my massah takes care of them, and I have no care to provide any thing; I have a good massah, who teach me to read; and I read good book, that makes me happy."—"Pray what is the good book you read?"—"The bible, massah, God's own good book?"—"Do you understand, friend, as well as read this book?"—"O, massah (says he), I read the book much before I understand; but at last I felt pain in my heart; I found things in the book that cut me to pieces."—"Aye (says I), and what things were they?"—"Why, massah, I found that I had bad heart; massah, a very bad heart indeed: I felt pain, that God would destroy me, because I was wicked, and done nothing as I should do. God was holy, and I was very vile and naughty; so I could have nothing from him but fire and brimstone in hell."—"I asked him, how he got comfort under all this trial:—"O, massah, (says he) Christ gave me comfort by his dear word. He bade me come unto him, and he would give rest, for I was very weary, and heavy laden."

The conversation was continued between two and three hours, in the course of which, the poor black related the history of his experience, the most remarkable circumstance in which was, that though his master had taught him to read, and put the bible in his hands, he never had enjoyed any opportunity of hearing the word preached.

2. The

2. The following short conversation between an Indian, named PAGEY, and a Rev. Mr. M. is well authenticated *.

P. "Do you know any ting, Sir, of Jesus Christ?"

M. "I trust I do.

P. "O blessed for ever Jesus Christ! he make white man know him, he make poor Indian know him, blessed for ever, amen!"

M. "How did you find Jesus Christ?"

P. "I no finde him, he finde me.

M. "Where did he find you?"

P. "I was a work in my field, a hoeing my corn, and den I tink I hear someting say, *Pagey*! I cry, what a you say?—but I see noting, and I feel cold on my head. I go up high hill, and I look round, but I see noting; den I tink I hear someting say again, *Pagey*, you know who gave a you dat corn? I say, No:—and he say, Jesus Christ gave a you dat corn: I fall on my face on a ground; and I cry, cry, when I tink a blessed Jesus give poor drunken Indian corn.

M. "What, *Pagey*, do you get drunk now?"

P. "O, no! me never be drunk again after Jesus Christ tell a me he give me dat corn—so den I go home to my wigwaum [his hut], and see a my squaw [his wife]—my squaw be a drunk. I take up a tick for a beat a my squaw; I tink I hear blessed Jesus say—*Pagey*, Jesus Christ a beat a you when you was drunken Indian? So den I trow down my tick, and I fall on my face, and I cry, and I pray for my squaw,

* Appendix to *Occant's* Sermon at the execution of Moses Paul.

and blessed Jesus hear me, and my poor squaw never get drunk any more. O blessed for ever Jesus Christ. Amen !”

SECTION III.

FROM REMARKABLE REVIVALS OF RELIGION*.

Before we trace the revivals of religion, it is proper to refer back the reader to some facts and observations on the first preaching of the gospel, and to the principles of its first preachers † ; what I mean to add here is, that whenever there has been any remarkable revivals of practical religion, they have been effected and conducted on the same principles of experimental religion, and have evidently originated in the agency of the divine Spirit.

The most eminent period of this nature was indeed at the Reformation, where we ought, perhaps, to begin ; but I have given so large an account of the doctrines of the most eminent reformers, as to render this unnecessary ‡.

I shall begin, therefore, with observing, that about a century after Luther's time, the Protestant churches had declined greatly from their first zeal and purity, though without materially departing from their religious principles. At this period, it pleased God to stir up several eminent men, who, by their writings and public ministry, endeavoured to revive the dormant spirit of zeal and piety among them.

* See *Gillies's Hist. Collect.* † See Chap. V. ‡ See Chap. X.

One of the most eminent of these was the excellent *John Ardent*, general superintendant of the churches under the princeps of Lunenburg, whose famous book of "True Christianity," was written to enforce and recommend inward and spiritual religion; and to prove "that every child of God ought and must die daily to the old Adam, but be renewed in the image of God, and live the life of the new creature." This book occasioned much controversy; but did great good.

About 1660, Dr. *Spener*, and several other German divines, began the practice of spiritual conferences, on the means of reviving true piety and spiritual religion; which, together with their sermons, publications, and public catechizings, was the means of exciting a great and general revival, and procured them the appellation of *Pietists*; for it is observable, that the world are ever ready to nickname the true followers of the Lamb; though the names they confer, are, in general, rather honourable than reproachful—such are *Pietists*, *Puritans*, *Methodists*, &c.

While true piety was thus spreading in Germany, in England every method was taken to suppress it, in the persons of the Nonconformists; the greater part of whom appear to have been the most lively and zealous Christians of their time, and were ridiculed on that account.

That these men were what they professed to be, I cannot help adducing one striking proof: when the plague broke out in 1665, most of the conforming clergy, in London, forsook their flocks, and fled for
fear

fear ; then Mr. *Vincent*, and several other Nonconformist ministers, who had been recently deprived and banished, returned to the deserted congregations ; who, now seeing evidently that “ in the midst of life they were in death,” eagerly pressed to hear the word, and like some of old, resolved to take the kingdom of heaven by violence. Thousands were alarmed and convinced of sin, and many of them, it was hoped, savingly converted. Then, in the energetic language of Mr. *Vincent*, “ Old time seemed to stand at the head of the pulpit with his sharp scythe ; and grim death by the side, with his fatal arrow.”

At the beginning of this century, several SOCIETIES were instituted for the reformation of manners, and the spread of Christian knowledge. Beside these about forty societies were set on foot for religious purposes, and for the revival of decayed piety. These were composed of members of the church of England, who met together for prayer, reading, and conversation, and for their mutual encouragement and improvement in piety. Dr. *WOODWARD* and Dr. *HORNECK* were two of the most considerable encouragers of these exercises, and by the account of the former, it appears, they constantly prayed for the divine teaching and assistance of the Holy Spirit in their social devotions.

The rise of METHODISM about the year 1740, is another remarkable period in the history of religion, and was alike felt both among the members of the establishment, and Dissenters of various denominations. The spirit of piety had long sunk into a lamentable

mentable state of torpidity ; but the preaching of the first Methodists operated like an electric shock, and religious fervour ran like the electric fluid, not only through England, but through Scotland, Ireland, and America. Among these Mr. *Whitefield* merits particular notice. His labours and success were equally astonishing ; but his simplicity, candour, and disinterestedness, if possible, still greater.—Many of his colleagues were also eminent and useful ; as Messrs. Grimshaw, Adams, Cennick, Berridge, &c. —Messrs. *Wesley*, Fletcher, &c. though they formed a separate interest, exerted themselves with incredible zeal and diligence, in the grand design of converting and reforming sinners.

It cannot be denied, that this spread of religion and revival of piety was attended with some mixtures of enthusiasm, and that hypocrites and impostors obtruded themselves among the sincere converts. Tares will grow with the wheat, and if they cannot be separated without injury to the corn—"let them grow together till the harvest."—To attribute the whole, however, to enthusiasm and imposture, would be to act as uncandid as the heathens did by the first Christians. In both cases drunken, lewd, and profane persons, became not only moral, but devout ; and that in great numbers, and sometimes very suddenly : themselves attributed this change to the power of divine grace, by the ministry of their teachers, and the work itself justified their assertions.

In SCOTLAND there were several revivals of religion,

ligion, subsequent to the Reformation, some of which were attended with very numerous conversions; but in general the Scotch believers were illiberal and narrow hearted: even the good Messrs. *Erskine* rejected Mr. Whitefield because he refused to take the covenant!—What an enlargement must such souls receive on their entrance into glory!

NORTH AMERICA, it is well known, was peopled by refugees from this country. The late Rev. Mr. Thomas Reader, thought America to be the Wilderness, in which the church was to be preserved from her enemies. Happy land of liberty and peace! thou hast been the asylum of thousands, and may the oppressed never want for such an asylum!

America, however, soon declined from the pious zeal of her first settlers; but it has been favoured with several happy revivals, the most remarkable of which happened between 1733 and 36, and is related with many judicious observations, by president *Edwards*, and an abstract of whose account was published in England, by Dr. Watts and Guise, with the attestation of several American ministers.

These accounts might be continued, with short intervals, to the present day—and I should take pleasure in the recital, if I was not so near the conclusion of the work. I cannot, however, omit to add, that by letters from America of a date so recent as 1793, it appears that many parts of the United States, exhibit a great revival in religion. Dr. *Robins*, of Plymouth, in Massachusetts, mentions that “scores and hundreds
have

have been awakened by the ministry of the word in that part; and that even children, from seven to fifteen years of age, have been excited to form themselves into societies for prayer, &c. consisting of from sixty to ninety each *."—Other letters mention a like happy work of grace in Virginia, Kentucky, &c.

SECTION IV.

AN HISTORIC SKETCH OF THE CONTROVERSY CONCERNING GRACE †.

This is the last argument I mean to adduce; in which I shall endeavour to shew that, in general, and with a very few exceptions, the most zealous enemies of grace, and those who have gone farthest in attempts to rationalize the gospel, have yet been, more or less, obliged to admit the doctrine of divine influences.

The first open disputes on this subject in the Christian church, it is well known, were introduced by PELAGIUS and *Celestius*, two very respectable monks, who lived at Rome, the former supposed to be a native of Britain, and the latter of its sister kingdom, Ireland; both men of considerable abilities and strict morals; but who, as *Mosheim* informs us, "looked upon the doctrines which were commonly received, "concerning the *original corruption of human nature*, and the *necessity of divine grace* to enlighten the un-

* See *Evan. Mag.* for Aug. and Oct. 1793.

† See *Duffin*, *Mosheim*, and *Toplady's Historic Proof*, &c.

derstanding, and purify the heart, as prejudicial to the progress of holiness and virtue, and . . . as false as they were pernicious,—that the sins of our first parents were imputed to them alone, and . . . that we derive no corruption from their fall; . . . Mankind, therefore, (said they) are capable of repentance and amendment; and of arriving to the highest degrees of piety and virtue, by the use of their natural faculties and powers: that, indeed, *external* grace is necessary to excite their endeavours, but that they have no need of the *internal* succours of the divine Spirit.” These notions they endeavoured to propagate at Rome, and afterwards in other countries, till at length they were condemned in a council held at Carthage, A. D. 412.

About the middle of the ninth century, the controversy was revived between *Hincmar*, archbishop of Rheims, and *Gottschalus*, a poor monk: the latter had learning, ingenuity, and piety, on his side, the former secular power.

About the middle of the fifteenth century, the famous, or rather infamous council of Trent, admitted the necessity of grace in some respects; but execrated those who assert its invincibility, or who deny the co-operation of free-will, and the merit of good works *.

About half a century after this, however, *Cornelius Jansen*, bishop of Ipres, after studying the works of Augustine for more than twenty years, ventured to revive his principles; but, though they had tainted

* Con. Trident. Sept. VI. Can. 4. & seq.

Austin, and stiled him *Doctor of Grace*, yet the revival of his doctrines gave such alarm to the apostate church of Rome, that she condemned the very same principles in Jansen, which she had sanctioned in the former; and the author himself narrowly escaped the fires of the inquisition, by meanly explaining away all he had written on the subject.

In the commencement of the present century, Father *Quesnel* attempted to revive the doctrine of Augustine and Jansenius in France; for which he had the honour to have his writings condemned, and himself to suffer imprisonment, whence he was so happy as to escape, and died an exile in Holland, 1719.

If we advert to the state of this controversy among the protestant churches, we naturally begin with Arminius and the remonstrants.

ARMINIUS was a semi-pelagian, that is, he went only half-way (or not quite so far as half-way) with that celebrated heresiarch, *Pelagius*. He was also a man of strict morals, and, by those acquainted with him, esteemed a man of "a most meek spirit." He admitted the doctrine of divine influences, and the necessity of internal grace—"In the state of apostacy, and sin he [man] is disabled of himself, and by himself, to think, will, or do any thing truly good, and stands in need of the renovating and regenerating power of God in Christ by his Spirit, in his intellect, affections, will, and all other faculties, to empower hereunto; but participating hereof as freed from sin,

he is able to think, will, and do good, yet as under the supplies of the grace of God *."

Still, however, Arminius stopped far short of the doctrines of the protestant churches, which were then generally Calvinistic; and such was the ferment raised on account of them, that a grand SYNOD of protestant divines was assembled at DORT, in order to settle the points in controversy, and, as was hoped, to compose the troubles of the church.

This assembly first met in November, 1618, and consisted of deputies from England, and other protestant countries, beside the divines of the United Provinces. They were sworn to examine by the scriptures only, and with the purest motives, the famous *five* litigated points; which were, Election, Redemption, Free-will, invincible Grace, and final Perseverance. Thirteen Arminian divines were summoned to attend the synod, at the head of whom was *Episcopius*, a man of eminent parts, great learning, and a strict life. They came, not as they were ordered, to answer charges exhibited against them; but to open a conference with the Calvinists. They also insisted on beginning with the doctrine of reprobation, to which the synod would by no means consent. At last, after a great deal of unprofitable altercation, the synod condemned the principles of the Arminians, and deposed them from their ministry, which sentence was afterwards ratified by the States. The ejected divines, however, published a *remonstrance* against the

* The Just Man's Defence, translated by Tobias Conyers, p. 112, 113.

proceedings of the synod, from which they were afterwards denominated *Remonstrants* *.

Among the remonstrant divines, one of the most considerable is LIMBORCH, celebrated for his dispute with *Orobio* the Jew, and for being the author of the first regular system of theology on that plan; also highly commended by Locke, Tillotson, and Le Clerc.

Speaking of sanctification, this learned writer says, "the means by which God bestows this on man, is by supplying him with the assistance of the Holy Ghost," by which assistance to men he maintains, that God "*illuminates* their minds, directs their wills," and "corroborates and confirms" them "in what is good †."

The first importers of this scheme into this country, and its earliest defenders here, were bishops Laud, Niele, and Montague, whose characters reflect no honour upon the system. But afterwards it was espoused by much more respectable names; such as Hammond, Taylor, Bull, Waterland, Burnet, Tillotson, Whitby, and others, who, notwithstanding, admitted and supported the doctrine of *divine influences* to an extent sufficient for our argument.

With respect to the merits of this controversy I think it no part of my business, in giving this sketch of its history, to decide it; both parties go so far as is necessary for my purpose. I confess my sentiments

* *Toplady's Hist. Proof*, Vol. II.

† *Syst. of Theol. Eng. Transf. Bk. VI. Ch. III. Sec. 3.*

perfectly coincide with those of the amiable and learned bishop *Sanderfon*, who held it “ the more pious and safe way to place the GRACE of God in the throne, where we think it should stand, and so to leave the will of man to shift for the maintenance of its own freedom as well as it can; than to establish the power and liberty of freewill at its height, and then to be at a loss how to maintain the power and efficacy of God’s grace *.”

I purposed to have added a section on the harmony of the *Protestant, Greek*, and even *Catholic*, churches,—in the doctrine of divine influences: but, as to the first and last, I find there is sufficient evidence already adduced in the testimonies of the most eminent members of each; and more particularly of the church of England, the whole of whose *articles, homilies, and services*, are full of it.

As to the GREEK church, the evidence is, if it were possible, still stronger. Sir *Paul Rycaut* says †, their *liturgy* abounds with prayers for the *illuminations* of the HOLY SPIRIT; and he assures us, they go so far as to believe the Holy Ghost to be conferred by the use of Chrism, as formerly by the imposition of hands of the apostles; which is true, however, I suppose only of the ignorant and superstitious.

* See Dr. *Hammond*’s Letter to Bp. *Sanderfon* on Grace, Sec. 90, 91.

† Account of the Greek Church, Chap. VIII.

CHAPTER XIV.

OBJECTIONS ANSWERED FROM DR. PRIESTLEY—
FROM BP. WARBURTON—FROM FACTS—FROM
ENTHUSIASM—AND FROM THE APPLICATION
OF RIDICULE TO THIS SUBJECT.

I HAVE anticipated several objections in the preceding chapters, and I hope sufficiently provided against some others; there remain, however, a few, of sufficient importance to merit a distinct consideration: and to do them the greater justice, I shall state them in the words of writers, who cannot be supposed to want ability of placing their arguments in the strongest light.—I begin with

OBJECTIONS FROM DR. PRIESTLEY.

This learned and philosophic author, in a sermon expressly on the doctrine of *divine influences*, suggests

I. That in the beautiful parable of the sower.
“ Our Lord evidently compares himself, and his apostles, to persons who merely sow good seed (which the earth could not bring forth of itself) and this they are represented as scattering promiscuously, with-

without distinction of places or soils, which were just as nature, or previous circumstances, had made them. Consequently, where the soil was previously well disposed to receive it, the produce was ample; but where it was, on any account, indisposed, the produce was insignificant, or none at all *. . . . In another parable, our Lord compares human nature not to the soil, but to a *fig-tree* growing in it †; and in this, the nature or quality of the tree itself is represented as unaltered, except by the effects that *digging round it* and *dunging it*, might produce. In both these parables, you see the *nature of man* is supposed to be a thing that is never operated upon by the divine power *immediately*, but always through the medium of certain means, without the mind, naturally adapted to that end."

It appears to me that part of these remarks are true, but not pertinent; and others pertinent, but not true. It is *true*, that the design of these parables is to represent the different effects produced by the ministry of the gospel, and that ministers cannot do more than dispense the word generally, without being able to give it effect;—that the success of the word depends upon the state of the hearer's mind, and the fruit (to preserve the metaphor) will be in proportion to the fertility of the soil, or of the tree. These things I readily admit, and they do not affect my argument. But when it is insinuated, that nothing more is done to induce fruitfulness, that is *not* true. Sowing ne-

* Matth. xiii. 3—8.

† Luke xiii. 6—9.

cessarily implies a preparation of the ground, and the prophets speak “of breaking up the fallow ground of the heart *.” It is certain, that in scattering seeds, some will fall on beaten paths, and on barren spots, but it is from the ploughed ground that the husbandman expects his harvest. It is a weak remark, that when the nature of man is compared to a tree, “nothing is done to that, but only to the soil,” by digging and dunging, since these are the most obvious methods of acting upon the tree-itself: and our Lord, so far from considering human nature as a tree naturally good, tells us, that it must be “MADE good †,” before any good fruits can be expected. Beside all this, there is something farther implied, though not expressed in this parable, namely, the influence of rain and sun-shine, and the action of the external air: so that both naturally and spiritually, “Paul may plant, and Apollos water, but it is God who, by his celestial influences, *giveth the increase* ‡.”

The fact, in short, is this: We are “God’s husbandry:”—as the husbandman prepares his ground, so “the preparation of the heart is from the Lord;” and when he sends his ministers to scatter the word, like seed upon the earth, it is now as it was formerly, “as many as are *predisposed* by him to eternal life believed.”—Nor is this all: his grace must complete the work. The Spirit must be poured from on high—the Sun of righteousness must arise—that “Wind which bloweth where it listeth,” must operate upon

* Jer. iv. 3.

† Matt. xii. 33.

‡ 1 Cor. iii. 6.

the mind: so that the whole of our sanctification, from first to last, must be attributed to divine influences.

After all it should seem (such is the inconsistency of the wisest men in error!) the Doctor concedes almost every thing we could ask; for he admits "the nature of man" to be "operated upon by the divine power," only, "not *immediately*, but always through the medium of certain means:" and in the next paragraph, he admits "the agency of God upon the minds of men to be *real* and constant," only "not immediate," or without means, which he considers the same thing as *miraculous*.

But is not this "beating the air?" If conversion in general be ever called miraculous by any judicious advocate of *divine influences*, I am persuaded it was intended only in the loose and popular sense of the word; or with reference to some peculiar and extraordinary instances, as those of St. Paul, and some others. But in general the new birth of a sinner is as much in the way of means, as the birth of a child. It is by the word of God we are begotten to a new life: whether it be in attending its public ministry, or by private reading, reflection, or recollection.

2. We pass to another objection from the same author.—"We read of our Lord's giving sight to the blind, limbs to the maimed, and the use of reason to those that were deprived of it; but never of his giving a *sound mind*, in a moral sense, to those who were desti-

* See above, Vol. I. p. 127, 8.

tate of that. For this, the greatest of all purposes, he made use of nothing but instruction and admonition."

This argument may be taken two ways: either it denies *absolutely*, that Jesus Christ gave a sound mind in a moral sense to any persons when on earth; or, if it admits the fact, it maintains he did it *only by means* of "instruction and admonition." The latter supposition is answered already, by admitting this to be the ordinary method of conversion.—To the former I reply (1.) That Jesus Christ did not make any great number of converts upon earth—"Who hath believed our report, and to whom is the arm of the Lord revealed *?"—It was after his resurrection, that he was exalted on high "to give repentance to Israel, and remission of sins †". (2.) Jesus Christ, in his official capacity, was a preacher of the gospel:—that is, a mere sower of the good seed of the word, and therefore attributed his success to a higher power—"No man can come unto me except the Father draw him"—"Every one that hath heard and learned of the Father cometh unto me." (3.) But since some instantaneously left their callings to follow him in indigence and suffering, and others forsook their sins for a life of mortification and holiness, and that suddenly and immediately on his calling them—since he forgave sins, as well as healed diseases—I know not how it can be maintained, that he never gave "a sound mind" to any of his followers.

3. In addition to objections from scripture, Dr.

* Isaiah liii. 1.

† Acts v. 31.

P. has insinuated in the same discourse, that his sentiments have a superior tendency to diligence and piety. His words are—"Ministers, therefore, may learn that, under God, who is the author of nature, and by whose agency, all causes produce their proper effects, *every thing depends upon their labours with their people*, and that they can do nothing without labour; and the people may be apprized, that *without their own earnest endeavours*, concurring with the instruction and admonition of their ministers, and other means of virtue and religion, they cannot receive any real benefit."

On the other hand, permit me to say, from our principles, ministers may learn, that the whole of their success depends on the divine blessing; that therefore, they "abound in the work of the Lord," however unfavourable present appearances may be, because they know that their "labour is not in vain in the Lord."—And the people may be encouraged, as by St. Paul himself, to work out their own salvation with fear and trembling, knowing that it is God that "worketh in them, both to will and to do."

But does it seem doubtful, which of these motives will produce the greatest effects? Let us ask—which has produced them?—We have seen in the preceding work what effects the doctrine of divine influences has produced. We have seen ministers animated by it in the most arduous labours, in the most painful and dangerous undertakings, and succeeded beyond all human expectation.—We have seen private
chrif-

christians supported by it in the agonies of death—in the flames of martyrdom.—Let us now be informed what superior—what *equal*—what COMPARABLE effects the contrary system has produced*.

OBJECTIONS FROM BISHOP WARBURTON.

After again and again subscribing, *ex animo*, to the doctrine of divine influences, and repeatedly professing to be actuated by them, this Right Rev. Prelate wrote a little work entitled “The Offices and Operations of the Holy Ghost vindicated,” in which he attempts to set aside the one, and explain away the other.

The office of the Holy Spirit (he tells us) is to establish our faith, and perfect our obedience: and this he doth by enlightening our understanding, and rectifying the will. So far well: but then he informs us, that this part of his office was fulfilled long since, and has ceased from the primitive ages; and that such [gifts] as manifest themselves in grace and knowledge, and which administer *aid in spiritual distresses*, are to be accounted and called miraculous, as much as those which extended outwards, in the gift of healing, and the relief of other corporeal infirmities; and these miraculous powers being now, upon the perfect establishment of christianity, *totally withdrawn*, it consequently must be superstitious and fanatical to look for, or pretend to be possessed of, any of them.”—

* This topic would bear considerable enlargement, but it has lately been discussed so ably by Mr. Fuller, that I refer with pleasure to his “Calvinistic and Socinian system examined and compared.”

Here are assertions sufficiently bold, but where is evidence to support them? Some texts, indeed, are brought to shew, that miraculous powers were intended only for the first ages of christianity—but where shall we find proof that all aids of *grace, knowledge, and consolation*, are properly miraculous?

Our author proceeds, however,—“ Thus was the first part of the promise to send the *Comforter* fulfilled. The other part, that he should *abide with us for ever* comes next to be considered. We have observed how this likewise has been verified by the sure deposit of the Spirit of truth in Sacred Scripture. Yet this is not the whole of the completion. His *present influence*, together with the fruits of the past, make up the intire subject of the promise. Hence we conclude, that he abides with the church for ever, as well *personally* in his office of *comforter*, as *virtually* in his office of *enlightener*.”—How shall we reconcile this with the preceding? The Holy Spirit, it is admitted, remains with the church not only *virtually*, but *personally*, and “continues his *present influence*, together with the fruits of the past;” and yet it is superstitious and fanatical to expect, or pretend, to derive aid from his operations; or, at least, if we participate his *present influences* as a *comforter*, these influences imply none of those operations which “manifest themselves in *grace and knowledge*, and which *administer aid in spiritual distresses*!” A miserable comforter this! or rather, our author is a miserable reasoner, who saves an adversary the trouble of refuting his arguments, by doing it most effectually himself.

The

The only question, according to his lordship, is, “Whether from the primitive ages, down to these later times, he [the Holy Spirit] hath continued to exercise his office in the *same extraordinary* manner in which he entered upon it?”—As this is no question with us, or any other body of Christians that I know of, we shall not follow him in this discussion.

Our question is, whether the sanctifying and comforting influences of the Spirit of God are not to be distinguished from his miraculous gifts? And consequently whether the latter may not be still continued, though the former have long since ceased?

That they were distinct and separable, is clear from St. Paul’s supposition, that he might possess all miraculous gifts without the grace of charity or love*. And it is observable, that the miraculous gifts were not *usually* bestowed upon any till after their conversion†; and yet conversion is always ascribed to *grace* in the New Testament‡.

I add, the necessity of the one remains after that of the others ceases. Here we unhappily differ from the bishop, who, after excellently shewing the necessity of the Spirit’s influences in the first ages, subjoins—“But now the profession of the Christian faith is attended with ease and honour,” and we are so far from being “rude and uninformed, and utterly averse to the dictates of the everlasting gospel, that, whatever there may be of prejudice, it draws another way.”—Such may be the religion of courts and lawn-sleeves!

* 1 Cor. xii. 2. † John vii. 39. Acts xix. ‡ See above Ch. V.

But in the humble walks of life we have a thousand, thousand instances to prove that the heart of man is as wicked, human nature as weak, temptation as strong, and the opposition of the world to true godliness as great, as ever; and, consequently, that *we* have the same need for divine assistance.

OBJECTIONS FROM FACT.

In opposition to the great number of witnesses, I have adduced in favour of experimental religion, I am aware that it may occur to some readers, that a list of names might be produced on the other side, of persons of reputed piety, and eminent for virtue, that have *not* admitted the reality of experimental religion, *nor* ascribed their attainments to divine grace. To this I reply

(1.) *Admitting* the fact, it does not invalidate my argument. If one hundred persons witness a fact upon their own knowledge, another hundred, or twice that number, professing their ignorance of it, will not set aside the testimony of the others. If many persons have gone far in external religion and moral virtue, and yet stopped short of Christian experience, it will not prove that others have gone no farther.

But (2.) I doubt the fact. I confess I have been surprized, that persons who have been so far removed from most other evangelical principles, have yet acknowledged more or less, the necessity of divine influences to true piety.—Let us enquire.

The

The Rev. *John Biddle*, M. A. * was a man of good learning, of great memory, and of excellent character among the English Socinians of the last century, inasmuch, that he has been called the *Socinian Saint*. His conversation was remarked for the reverence with which he spoke of divine things—his prayers were fervent, and seldom without prostration—and the author of his life tells us, that he “proceeded sincerely in his search of the Holy Scripture, and in earnest prayer to Almighty God for his *assistance*.” Also in his Confession of Faith, he considers the HOLY SPIRIT as “peculiarly sent from heaven to *sanctify* the church.”

Mr. *Firmin* (who died 1697 †) was a man of the most benevolent disposition and extensive charity. In his last illness (which was very short) he professed to renounce all dependence on the merits of his good works, and to rely only “on the infinite goodness of God, and the merits of our Saviour—*When I have done all* (said he) *I am but an unprofitable servant*.”

But his biographer is silent on the doctrine of divine influences, only he informs us, in the general, that he was, in great measure, a convert to the sentiments of Mr. *Biddle*. His friends, however, have ventured to insert upon his tomb, that he was “By the grace of God, created in Christ Jesus to good works.”

Even the *Racovian Catechism* (chap. vi.) admits the agency of the Holy Spirit on *believers*, though it

* Gen. Dict.

† Life—reprinted 1791.

absurdly excludes his influence in conversion. And I confess, that among all my biographical researches, I have never been able to find ONE man, with any pretensions to Christianity, who dare, in a dying hour, lay his hand upon his heart, and say—"I owe *nothing* to the gracious influences of God's Holy Spirit."

OBJECTIONS ARISING FROM ENTHUSIASM.

No arguments, I am persuaded, ever had so much effect with the enemies of experimental religion, as the cry of enthusiasm, fanaticism, &c. though very few persons have ever troubled themselves, to affix any determinate ideas to those words. But such charges have been familiar to Christianity from its infancy. Our Lord himself was esteemed, by some, no better than a madman and a demoniac*. St. Paul was charged with the same mental derangement†. Suetonius, Tacitus, and Pliny, esteemed Christianity as a new and extravagant superstition; and Julian, Celsus, and Lucian, very plentifully ridiculed the primitive Christians, as the weakest and worst of enthusiasts. It should not seem strange, therefore, if we are called upon to combat the same charge.

The term *enthusiasm*, in its original acceptance, was certainly not only innocent, but noble, as it implied a degree of inspiration, or inhabitation of Deity. When Genius, Art, and the Graces, were personified, they were also idolized; they were supposed to inspire their respective votaries, and this enthusiasm was

* John x. 20.

† Acts. xxvi. 14.

judged necessary to the production of all works of genius: so that a Poet, a Musician, or a Painter, is rendered as contemptible, by the total want of enthusiasm, as a divine or philosopher by its excess.

I by no means wish to insinuate, that enthusiasm is not dangerous in religion. If it be, as is generally understood, a false pretension to divine influences, it must be of evil tendency, and may hurry us into terrible excesses and mistakes. But shall we take no gold, because there are counterfeits? Let us examine as accurately as possible, by what spirit we are influenced, and whither those influences tend: but let us be equally careful of the unpardonable sin of attributing the influences of God's Spirit, to a diabolical source, as the Jews did.

In a subject so hard to define as the present, it *may* be difficult to draw the line exactly between true piety and enthusiasm, since all excesses begin with insensible degrees. Nor is a small excess on this head so dangerous, as a total apathy in religion. Our natures are so weak and depraved, as hardly to admit the exercise of unmixed piety. The exhalations of our own zeal, will mix themselves with the purer incense of divine love: it is our mercy that they are sanctified, before their presentment to the throne. There is no living tree, but will shoot some luxuriant branches.

That, however, all pretensions to divine influences, are not to be considered as enthusiastic, is (I hope) abundantly clear, from the chain of evidence educed.

If

If any thing can be supposed to strengthen it, it may be the following sentiments of a few of the most cool and judicious writers, in the republic of literature, who have not hitherto been cited.

(1) J. LOCKE, Esq. certainly holds the first rank among writers on philosophical and metaphysical subjects. His testimony is most remarkable. Speaking of the great advantages of Christianity over other systems, he names as one "The promise of [divine] assistance."—It will be idle for us (says he) who know not how our own spirits move and act us, to ask in what manner the Spirit of God shall work upon us.

. . . . Christ has promised it, who is faithful and just, and we cannot doubt of the performance. . . .

. . . To a man under the difficulties of his nature, beset with temptation, and hedged in with prevailing custom, it is no small encouragement to set himself seriously on the course of virtue, and the practice of true religion, that he is, from a sure hand and an almighty arm, promised assistance to support and carry him through *."

2. JOS. ADDISON, Esq. was a man of great genius, and a most sensible, elegant, and agreeable writer. In one of his ingenious papers in the *Spectator* (No. 571.) he treats the subject of divine influences with his usually brilliant manner. He is speaking of the superior manner in which the spirits of the blessed enjoy the divine presence, compared with that measure of it allotted to good men on earth. "We (says he)

* Reasonableness of Christianity. *Watson's Tracts*, Vol. IV. p. 103.
who

who have this vale of flesh standing between us and the world of spirits, must be content to know the Spirit of God is present with us by the effects which he produceth in us: . . . by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions, which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy, therefore, is an intelligent being, who . . . opens this communication between God and his own soul! . . . Even in the hour of death he considers the pain of his dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul, and the sight of that Being who is always present with him, and is about to manifest itself to him in fulness of joy."—The last sentiment calls to mind the author's death, which appears to have been placid and serene. Having sent for a gay young relation given to vice and infidelity, when he was come to his bed-side, he pressed his hand gently, and said—"See how a Christian can die!"

3. Dr. SAM. CLARKE is as far as can be removed from the suspicion of enthusiasm. He states the doctrine of "divine and supernatural assistance," as one of the most encouraging truths of Christianity; and adds,

adds, that "this divine assistance is vouchsafed to men under the Christian dispensation, in such a manner, as appears to be undeniably agreeable to the natural expectations of right reason, and suitable to the best and worthiest notion that men have ever, by the light of nature, been able to frame to themselves concerning the attributes and perfections of God *."

4. That great American philosopher, Dr. BENJAMIN FRANKLIN, shall be our next witness. His eloquent eulogist, Dr. *Smith*, of Philadelphia, says, he "looked forward to the time when there shall not be a slave or a savage within all the regions of America. He believed that this sublime æra had already dawned, and was approaching fast to its meridian glory; for he believed in divine revelation, and in the beautiful analogy of history, sacred as well as profane. He believed that human knowledge, however improved and exalted, stood in need of *illumination* from on high, and that the Divine Creator has not left mankind without such *illumination* and evidence of himself, both *internal* and external, as may be necessary to their present and future happiness †."

I might enlarge this section into a chapter, or even a volume; but the above seem abundantly sufficient to parry a charge so contrary both to reason and experience.

* Dr. *Clarke's* Evid. of Nat. and Rev. Relig.—*Watson's* Tracts, IV.

† Eulogium on Dr. F.—Philadelphia printed, 1792, p. 37.

OBJECTIONS FROM THE APPLICATION OF RIDICULE TO THIS SUBJECT.

We have already observed, that the Christians were ridiculed from the beginning. Even Warburton will furnish us with the proofs of this. He is speaking of the mockery and ridicule of Celsus, Julian, &c. "on the subject of water-baptism, which was then (as he says) commonly accompanied with, and sometimes preceded by, extraordinary effusions of *grace* from the comforter: come here (say these unhappy libertines) and see the amazing efficacy of Christian baptism! whoever is immersed in this water, though before he were an adulterer, a practised thief or murderer, rises cleansed and purified from all his crimes, and commences, on the instant, a life of temperance, of justice, and of charity *."

Among other methods of ridicule, the heathens introduced Christianity on the stage, where it is always out of character; and the Roman Martyrology relates an extraordinary story of an actor converted in the very fact of ridiculing our holy religion in the theatre †.

Modern Pagans have taken the same method to make piety ridiculous; and lord *Shaftsbury* having taught, that "ridicule is the test of truth," hence hath been raised an objection against experimental religion of considerable weight with many.

* Doctrine of Grace, p. 89.

† See the Epigram of Casimire, in *Watts's Lyric Poems*, Bk. I.

Rabelais and Voltaire are particularly guilty of profane and indecent ridicule, but I shall confine my animadversions to a few writers of the same stamp in our own country.

I. One SAMUEL BUTLER, a celebrated buffoon in the abandoned reign of Charles II. wrote a mock heroic poem, called *Hudibras*, in which he undertook to burlesque the pious Puritans.

Instead of making ridicule to be the test of truth, as Shaftsbury does, I should rather make truth the test of ridicule. For though minds greatly vitiated may ridicule every thing; yet there are some truths so serious that persons must be greatly vitiated indeed, to make a jest of them. There should be also some justness in the ground of ridicule, or it becomes insipid upon the least reflection. Suppose, for instance, some witling of the day were to ridicule Mr. *Howard* for his philanthropy, it might for a moment raise the involuntary smile; but who would not, on the slightest reflection, tear the execrable paper, and detest the author. With such sentiments must every good man read *Hudibras*.

I wish not to defile these pages with profane or filthy language: suffice it therefore to mention, to those who never read the book, that Butler ridicules all the gracious promises of the Comforter, by comparing his divine illuminations to an *ignis fatuus*, and a "dark lantern of the Spirit."

2. Dean SWIFT, was certainly one of the first wits, and the most profane one, of his time. Of his famous

mous *Tale of a Tub*, I shall give Dr. Beattie's just and judicious censure.

"The subject is religion: but the allegory under which he typifies the Reformation, is too mean for an argument of so great dignity, and tends to produce, in the mind of the reader, some very disagreeable associations of the most solemn truths with ludicrous ideas.

"But his (the author's) abuse of the Presbyterians, whom he represents as more absurd and frantic, than perhaps any rational beings ever were since the world began: every person of candour, whether Presbyterians or not, will acknowledge it, if he know any thing of their history, to be founded in gross misrepresentation. There are other faults in this work beside those already specified; many vile images, and obscene allusions; such as no well bred man could read, or endure to hear read, in polite company *."

3. There have been other attempts of the same nature. Some (as *Foote*, &c.) have introduced religion into the theatre, and made a farce of godliness. But what weight is there in all this ridicule? "Verily it is altogether lighter than vanity." Men that have no taste for true piety affect to despise it; and being conscious that *they* have no religion, attempt to laugh us out of ours.

* Dissertations, Moral and Critical.

CONCLUSION.

Nothing now remains of our subject, but recollection and improvement. A word to each.

RECOLLECTION.

By chapter I. of the preceeding work, it appears that JESUS CHRIST himself, taught all the grand truths of experimental religion, particularly *regeneration* by the Spirit of God; and the necessity of his *divine influences*, for the instruction, sanctification, and consolation of believers in all ages.

Chapters II. III. and IV. shew the antiquity of this doctrine; that even the ancient PATRIARCHS were no strangers to it, since they walked with God, by faith in the Redeemer, and enjoyed communion with him, through the assistance of his good and holy Spirit. The evidence of these truths, concise and comparatively weak in the first ages, enlarges, strengthens, brightens, as we advance farther and farther in the history of the *Jewish church*, until in chapter V. under the *New Testament* dispensation, it beams upon us like the blaze of noon day, with force and clearness irresistible.

Chap. VI. is to be considered only as collateral evidence. It proves that "The wisest of the philosophers, were so far sensible of the great corruption and depravity of human nature in its present state, that

. . . that they openly confessed, they had very little hope of being able to reform mankind . . . by the bare force of philosophy and right reason; but that, to produce so great a change, . . . there was need of some supernatural and *divine assistance*, or the immediate interposition of God himself*.”

The following chapters, down to the twelfth inclusive, contain a chain of testimonies from the wisest and best men in every succeeding age, to the present time.—*Some* of them distinguished by birth, and elevated situations in life;—*more* by great learning, brilliant genius, or uncommon benevolence;—*all* by purity of morals and genuine piety.—We have seen these uniting, in one unequivocal testimony, asserting upon *their own* knowledge and experience, often in the very article of death, the reality of vital religion, and the divinity of its source.

Incredulity itself might blush to hesitate at such evidence; but the two following chapters go still farther. Chapter XIII. produces the evidence of infants, and some other subjects, apparently the least exposed to the danger of enthusiasm, and certainly the most incapable of imposture. An appeal is then made to every successful attempt to propagate the Gospel, and to every instance of revival in practical religion; both of which are shewn to depend solely on the succours of divine grace. From a brief survey of the controversy from the primitive times, and the remarks following, the reader sees that in every age, the

* Dr. Clarke's Evidences of Nat. and Rev. Religion.

whole Christian church, with the exception of a few speculative individuals, has, more or less, admitted the doctrine of divine influences.

Under the last chapter, it is enough if we have refuted the objections there stated, though we might have improved even these into arguments in our favour.

The strength of our cause is naturally inferable, from the concessions of such opponents as Warburton and Priestley:—The very charge of enthusiasm is a presumption in our favour, when it is opposed to such names as Locke, Addison, and Franklin:—Finally, there is honour in the ridicule and abuse of such men as Swift and Butler, who turned every thing serious into farce, and made a jest even of their own religion.

Let the reader pause a moment, and ask himself, if it be possible (except on mathematical points) for evidence on any subject, to be more decisive, forcible, and complete?

IMPROVEMENT.

We have been indebted to chapter xi. of the Epistle to the Hebrews, for great part of the materials of our first volume, we will now borrow an idea from the chapter following, for our improvement.

After having given a list of worthies, which we have reviewed and greatly enlarged, the author conducts our imagination to the public Circus—places us in the area, as competitors for an immortal crown—
and

and arranges the worthies he had enumerated, as spectators in an immense amphitheatre, animating us by their presence and applause, to the sublime contention. Let us catch the idea; let us endeavour to realize the charming scene, and contemplate patriarchs, prophets, apostles, martyrs, and Christian worthies of every class, attentively beholding us—and “seeing we also are compassed about with so great a cloud of witnesses . . . Let us run with patience the race that is set before us.”

Venerable patriarchs! prophets! apostles!—Blessed martyrs! fathers! reformers! and propagators of Christianity:—We look with holy emulation to the examples of piety you have exhibited—we blush to see ourselves so far behind you—and we implore that Spirit of grace, which animated you, to enable us to follow you.

Princes! nobles! men of science! and of business! who laid all your honours at the feet of your Redeemer, and consecrated all your talents to his cross! It was by his assistance, and to the honour of his grace, that you devoted all your influence, your abilities, and your property, to his service; and to form examples of condescension, benevolence, and liberality, to his honour.

But let us cast our eyes over this immense assembly—behold as the ranks are elevated higher, they spread farther round—nations of every clime and colour present themselves as trophies of almighty grace—“Ethiopia and Seba, stretch out their hands to God!” whilst

he highest and most extensive circle of the theatre, contains that half of the human race, which, dying in infancy, now repeat eternally those hosannas which many of them began to lisp on earth.

Those Racers who contended for the earthly crown, *threw off every heavy or cumbersome garment, which might hinder or entangle them:—let us, in like manner, lay aside every weight of improper anxiety, and especially the sin which doth most easily beset us.*

The racer had an eye constantly to the *goal*, and to the Judge of the games who regulated the race, and who dispensed the rewards:—so let us look to JESUS—He endured the cross—let us endure it.—He despised the shame—let us despise it.—Jesus is at once “the AUTHOR and FINISHER of our faith:” and as the foundation of our hope was laid in divine mercy, the top-stone of our salvation shall be laid on—with shoutings of

“GRACE, GRACE, UNTO IT!”

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